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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., February 21, 1935

NEW SERIES
VOLUME XXXVII No. 8

Who's Who and What's What

The debt on the Foreign Mission Board will soon be down to \$600,000 or about half of what it was a year and a half ago.

Dr. R. L. Motley is going strong after fourteen years as pastor of First Church, Florence, Ala. He was years ago pastor at West Point, Miss.

Dr. Kerr B. Tupper is to preach Mercer's commencement sermon. Other commencement speakers are Drs. Geo. W. Truett and F. W. Boatwright.

Karl Barth, professor of theology at Bonn University in Germany, has been dismissed because he refused to subscribe to Hitlerism. His students are protesting.

Score one for Hitler: His government has confiscated all the volumes of two well known American novels translated into German, because they deal with low love affairs. Come over and help us, Mr. Hitler.

The professor of Educational Sociology in New York University says, "Repeal of prohibition has stopped neither bootlegging nor racketeering, and spectacular crimes seem to be on the increase."

A correction in the piece of last week's issue of the Baptist Record: I was converted at Goodwater church and not Coldwater church. Where it is said I have averaged a church a year it should have been I have averaged nine (9) church a year. I have married 332 couples and not 3,331.—D. W. Moulder.

Mississippians are always interested in their neighbors, particularly when moral questions are at stake. Just now Alabama is in the throes of a prohibition fight with good prospects of winning as we did in Mississippi last year. The legislature of Arkansas seems bent on opening race track gambling and liquor stores, and the Governor is not helping the cause of righteousness. A previous legislature passed an easy divorce bill to the detriment of the state's good name. In Tennessee the Governor is standing against legislation in favor of the liquor business. The politicians who supported him in the race for office have deserted him and fighting for a wide open state. It is a close fight with the chances slightly in favor of the governor. It is time to pray for all that are in authority.

We were shocked to hear of the death of Rev. S. W. Sproles last week. He had resigned his work and recently moved to Bogue Chitto from Gillsburg. He was not in vigorous health, but it seemed impossible to think of him as near the end. He however seemed conscious of its approach, and spoke of it with perfect Christian assurance. Heart trouble became acute and he passed away calmly in the midst of his loved ones. He is survived by his companion of thirty years, and by his son, Rev. John Sproles. He had served churches for more than a quarter of a century in the southern part of the state, was known and loved in them all for his unfailing cheerfulness and for his loyalty to the truth and work of the Master. May our Father comfort and sustain those whom he loved.

Prentiss County votes on Feb. 26 on whether or not the sale of beer shall be legal in that county.

"We have never run liquor advertising . . . What is the difference between the saloonkeeper and the saloon paper?" — Commerce (Texas) Journal.

Sickness of brother D. W. Moulder and in his congregation prevented a Bible institute in White Oak church, Smith County, in which the editor was to assist.

A multitude of friends in Mississippi and elsewhere are troubled to know of the serious illness of Dr. A. J. Aven at Clinton. His condition on Sunday night was so critical that distant relatives were notified and all are apprehensive as to the outcome.

Sunflower County Association minutes show 19 churches with a membership of 3,646. There were 106 baptisms last year. Six churches reported no baptism. The largest number of baptisms was 30 reported from Moorhead. Given to local causes \$17,582.90. Given to missions \$2,508.87. Only one church failed to give to some benevolent object. Eight out of the 19 gave to the Cooperative Program.

Money made in some ways was forbidden to be brought as an offering to the Lord. For example the price of whoredom and the price of a dog. Some years ago it was a question among church people as to whether money made by the sale of liquor should be accepted by a church. And we seem to be coming back to the time when that question is pertinent. And we might go a little deeper and inquire whether the Lord wants or will accept money from those who made it by grinding the face of the poor. We had better get a rag and some polishing powder out and do a little work on our consciences. Any man who has gotten more than a living out of a business in which those who work for him get less than a living will have to answer to God for it. And there are still things exalted among men, but abomination in the sight of God.

The editor of the Baptist Courier in discussion the question of alien immersion and some others about which Baptist opinions and practices differ, says the question is to be referred to and settled by the local church. And that seems the only sensible thing to do except in the case where the whole or a considerable part of the denominational work is involved. Then it becomes a matter in which others are involved. For example a local church is the only one that can discipline a member for what is regarded immoral conduct. But if a man of questionable morality is proposed for a position of responsibility in the denomination, then others have something to say as to his fitness. So if there are people whose doctrinal views and consequently practices are not in accord with a large section of Baptists, then how can those Baptists be expected to support him or the work or institution which he represents. The brethren of Kentucky have such a situation now on hand. And their General Association has voted not to support the institution where they believe an unbaptized man is now president. This is a case where the judgment of a local church cannot be accepted as final for the denomination.

Rev. C. C. Morris of Ada, Okla., assisted Pastor L. T. Hastings in an eight days meeting at Monroe, La. There were 127 additions.

Biblical Recorder says that in Germany the percentage of sickness among brewery workers percentage of sickness among brewery workers

Brother H. D. Jordan has begun his work at Bunker Hill in Marion County, a full-time country church. He comes from the Baptist Bible Institute.

Sunday the editor supplied for Pastor G. O. Parker at Magee morning and evening. They are just finishing a new home for the pastor and he and his family are expected to move in this week. Capt. W. F. Smith has even got a garden started for the preacher. We were glad to renew fellowship with these good people, and to be in the men's class taught by Judge Richmond Russell, who knows how to elicit the interest of the brethren. We have several good reasons for liking to go to Magee.

Rev. D. A. McCall has for fifteen months been directing head of the Mississippi Transient Bureau. This work he has done in addition to the services he has rendered in the pastorate. Now feeling that much of what he set out to do has been achieved, he resigns his connection with the Bureau and will give his whole time to the work of First Church at Philadelphia. He has a busy program for the year.

In a recent issue of the Baptist Standard is an article about how Evangelist Sid Williams in a meeting in New Mexico prayed for rain when the country was burning up, got his assurance from God just like Elijah did and dismissed the congregation telling them there would be no service that night on account of rain. Before night the pastor waded in water knee deep to get to his home after a root soaking rain had come. Some years ago Pastor W. M. Burr, then of Greenville told us of having Sid Williams with him in a meeting. At the beginning of the meeting the evangelist told the people he had asked the Lord for 100 conversions and the Lord had answered him. By the close of the meeting 100 people had made profession to their faith.

From the Baptist Messenger of Oklahoma we learn that the committee of the Sunday School Board has agreed upon the nomination of Dr. T. L. Holcomb as Secretary of the Board in Nashville, to succeed Dr. I. J. Van Ness. Dr. Holcomb is well known and loved all over Mississippi, and will be entirely acceptable to our people as Secretary of the Sunday School Board. He was born in Mississippi, the son of Rev. and Mrs. W. B. Holcomb, brother of President W. E. Holcomb of Mississippi Woman's College and of Pastor H. R. Holcomb of Tupelo. He has been pastor in Mississippi of the churches at Durant, Columbia, Columbus and Pontotoc. He is known as a Sunday school enthusiast and a specialist in organization. He was pastor at Sherman, Texas, and Mission Secretary for Texas Baptists. For several years now he has been pastor of the great First Church in Oklahoma City. He is well known over the South, being in demand as a platform speaker and for evangelistic meetings. The Sunday School Board is to meet on the thirteenth of March, at which time the election of a Secretary will be decided.

Sparks and Splinters

Dr. and Mrs. R. M. Inlow have recently given to the Old Preachers' Home in Missouri 160 acres of land.

Billy Sunday will be in revival meeting in Tampa beginning Feb. 10; in St. Petersburg March 3, and in Chattanooga in April. Pretty good for a three score and ten.

The Baptist Hospital in New Orleans is not so much of a "local institution" as sometimes supposed. All foreign missionaries on furlough desiring hospitalization are treated without charge in this Southern Baptist Hospital.

Make the tree good and the fruit will be good. All this talk about cleaning up the movies is only trimming some of the branches on the tree. And we are glad for it to be trimmed. But the movies will never be cleaned up till the folks that make the pictures are cleaned out. Ninety per cent of them are adulterers, and the people who patronize them are supporting them in their sin.

If ever a careless church member tosses his denominational paper in the waste basket when he gets it out of the post office it is heralded from Dan to Beersheba. A church member like that belongs in the class with Esau. Any church ought to be ashamed to own him as a member. We heard of one case where a Negro preacher regularly picked up the paper so tossed aside. The Negro had more sense and religion than the white man.

We have just read "Jeremiah, the Mighty Man of God" by H. O. Hiscox, published by Revell, Price \$1.00. The first part of it is a very good, brief running account of the incidents in the life of Jeremiah. The latter part is a wild dream of Jeremiah's going to Ireland, taking along a princess of Judah who became an Irish queen. It seems part and parcel of the nonsense about the Anglo-Saxons being a part of the lost tribes of Israel.

Pastor Jas. A. Bryant had in each of his three churches last Sunday a discussion of the 1935 program by eight of the members. The churches are Bogue Chitto, Enon and New Zion. The program includes: Devotional—Rev. A. E. Allmon (recently licensed by New Zion church); 1. Why Adopt a Program for the Year—W. B. Dunnaway; 2. Every Member Present for Every Service of the Church or Accounted for—Miss Vivian McCardle; 3. Every Member with a Definite Place of Service—W. C. Price; 4. Every Member supporting the Whole Gospel Program—Mrs. S. F. Stogner; 5. Every Member a Tither—Mrs. E. J. Price; 6. Every Member Reading the Baptist Record—Mrs. Elton Barkley; 7. Every Member in Fellowship with the Church—Melvin Boyd.

Pastor A. M. Overton of Fulton has in addition to his efficient labors as a pastor, for several years edited and published The Baptist Clarion which has reached a number of churches and people in the northeastern section of the state. He now plans, as he writes us to change the paper to a monthly "Bible teaching, gospel preaching, Christ magnifying magazine." He has sought to enlist the people in the denominational work, and he proposes to continue to be loyal to that which magnifies our Lord and contributes to His work. He says it has never been his purpose to compete with the state paper and he is ready to cooperate in the effort to make a good state paper and to extend its circulation. We appreciate his kind references to the editor which we do not publish here.

The good article in last week's Record on The Layman and His Bible was by Mr. W. G. Mize, manager of the Baptist Book Store. It was his address at the recent Men's Statewide Conference held in Jackson, and was too good not to be given a wide circulation. We are sorry that his name did not appear with the article when published.

Gypsy Smith, Jr., recently assisted Dr. J. W. Storer in a meeting in First Church, Tulsa, Okla. There were 75 additions.

It is said that 49 per cent of the convicts in the U. S. are serving their second term. And the paroles and the pardons do the work.

It is said that in the Northern States 40 Methodist Churches were sold by the sheriff last year.

"Owe no man anything." Some people quote that to justify themselves in refusing to help pay the denominational debts. Others are moved by it to help pay the debts. How is it with you?

Dr. W. E. Farr of Itta Bena says that 80 per cent of the families in his church take the Record, and the rest of them are going to take it.

Dr. J. W. Cammack in the Religious Herald says that dictator Mussolini in Italy has closed 27,000 saloons in five years and proposes to go on with the work, while the dictators in this country has opened up about 27,000.

Dr. O. C. S. Wallace of Baltimore says that the failure to read the religious papers is responsible for lack of denominational solidity and aggressiveness; explains who so many people moving to a new community allow their membership to lapse, why they do not support missions, and do not contribute to the support of their own churches. He says also it "explains why hundreds of churches in country and town have disappeared, while other hundreds are gasping." When will we wake up!

We have received from the Sunday School Board the record and addresses of the third All-Southern Baptist Student Conference held in Memphis last October. It is a paper-bound volume of 251 pages and can be had of the Baptist Book Store for 50c plus postage. It is gotten out under direction of Secretary Fr. H. Leavell. Many photographs of leaders appear. Mississippians are well represented. The book is worthy of a permanent place in any Baptist's library.

Brother Atley J. Cooper, now pastor at Fabens, Texas, will have Rev. J. H. Cothen of Richton with him in a meeting beginning March 17. Pray with them. Brother Cooper plans to be in Mississippi in July and there are many who would be glad to have his service in meetings. At Fabens he has welcomed 34 into the church without a revival, the church has met all current expenses and paid an old debt, and contributed to missions. He is very happy in his work in spite of the sickness of his oldest son who has had four operations in the past six months.

Our preachers do well to utilize the radio for broadcasting the truth of God far and wide, not for their own glory but for the glory of God and the good that may be done. We are glad whenever we see it announced that any of our preachers whom we know to be true to the fundamentals of the faith, will speak over the radio. They should be encouraged to do it, and our people should be sure to listen in on such occasions. It is not often that men of this type can get a chance to speak over a wide "hook-up." It seems singular that other kinds of religious leaders manage to be heard over the National and Columbian Broadcasting systems with such frequency. Preachers who do not believe the Bible to be the word of God are often heard. Catholics do not hesitate to use their Sunday afternoon hour to advocate their doctrines and magnify their church. Some of the queerest ecclesiastical isms seem to have ready access to the radio. But did you ever hear an out and out Baptist sermon on the radio. Are they forbidden to do it? Do you suppose there would be an explosion if somebody should preach believers immersion and insist on reading the sixth chapter of Romans? Has the prince of the power of the air got a corner on what shall be said? Somebody will be wanting to tell Gabriel what he must not say when he blows his trumpet.

Rev. D. M. Renick becomes pastor at Potts Camp and is already on the field.

Pennsylvania Legislature decided to quit paying a chaplain seven dollars a day, and called on two preachers in the body to lead the prayers.

Dr. W. F. Yarborough of Jasper, Ala., in renewing his subscription expresses appreciation of the news features of the Record.

The Senior Class of West Point High School have asked Dr. E. J. Caswell of Greenwood to preach the commencement sermon.

Blue Mountain friends showed their esteem of Dr. and Mrs. J. S. Riser recently in the gift of a handsome radio set.

Dr. Jno. Buchanan of Lynchburg, Va., will assist in the revival meeting at Orangeburg, S. C., beginning April 22.

After a stay in the hospital in New York Mrs. J. W. Inzer is recovering from a broken hip, the accident occurring on shipboard on the last lap of a world tour with her husband.

Pastor Horatio Mitchell has received ten in the past two Sundays into Central Church, New Orleans. He says it is one of the greatest mission fields in America.

The daily vacation Bible school, of Jerusalem, Palestine, had last year an average attendance of 130, about ninety-eight per cent of the pupils were Jewish children.—Ex.

We hear that Rev. A. A. Walker has lost his sight and is otherwise in poor health. He makes his home at Bogue Chitto. May our Father give him great peace through loving fellowship with Him.

The new volume of sermons by Dr. R. G. Lee of Memphis bears the title "A Greater Than Solomon." Like all Dr. Lee's sermons it is brim-full of gospel truth, forcefully and elegantly expressed. They are good to read aloud in the family circle. It is published by our Sunday School Board, price \$1.00, and can be had from the Baptist Book Store.

Harvard University, founded by the Baptists in 1636, will celebrate its tercentenary in 1936, beginning in July and reaching its climax in September. The plan includes the opening of a box sealed by the Association of the Alumni of Harvard College a century ago. The contents of this box were unrecorded.—Watchman-Examiner.

Occasionally it is rumored that there are folks that would not read a religious paper if they had it. Even so; but we have seen some people spend \$500 a year to send a boy or girl to college, and he came back without an education. He was merely exposed to it, but didn't take it. It is worthwhile spending \$1.50 a year to expose him or her to the benefits to be gotten from having a religious paper in the home.

Dr. J. S. Dill who conducts a column of humor in the Baptist Courier has recovered from an attack of pneumonia. We are able to corroborate his testimony when he says: "That which most deeply impresses me in connection with this experience is God's answer to prayer and the extent, value and beauty of Christian friendship. I have come to a new knowledge of the loyalty and love of my many friends."

How can you reconcile the plea of some daily papers to have the prohibition amendment repealed on the ground that it promotes temperance, and then seek by advertising liquor to increase the use of it. It can be done in the same way as answering the question, Why putting a live fish into a basin of water increases the weight of the whole, but putting a dead fish in it will not. The answer is somebody has not told the truth.

A PERSONAL APPEAL

Allow one who has been a servant of Southern Baptists for fifty years to urge every church member to join the Baptist Hundred Thousand Club at once, and thus relieve our Southwide Mission Boards and Seminaries of burdensome debts.

—John R. Sampey.



CHARLES E. MADDY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

AN IMPORTANT CABLEGRAM

"A cablegram from D. G. Whittinghill, representative of the Foreign Mission Board of the Southern Baptist Convention in Rome, Italy, announces the sale of the splendid piece of property owned by the Foreign Mission Board known as Piazza Barberine. This property brought \$290,000.00 American cash, all of which will be applied on the debt of the Board, thus reducing the debt to \$624,500.00. A year ago it stood at more than one million dollars. The prospects are that the debt will be cut to \$575,000.00 by May 1, 1935."—Jessie R. Ford, Assistant to Executive Secretary Foreign Mission Board.

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
Receipts for the Month of January 1935

Cooperative Program	\$ 47,820.43
Designated Gifts	20,327.02
On Debt Account	260,135.08
Lottie Moon Christmas Offering.....	134,182.14
Miscellaneous Income	1,228.30
Total Receipts	\$463,692.97

FINANCIAL HIGHLIGHTS FOR JANUARY
E. P. Buxton, Treasurer

Total receipts for January 1935 were the largest for any month since January 1926, when regular receipts were greatly augmented by the special Love Offering taken during the month of December 1925.

A gratifying increase of 30 per cent over January 1934 is shown in the Cooperative Program receipts for January 1935.

An increase of more than \$30,000 in receipts from the Lottie Moon Christmas Offering for January 1935 over the January 1934 figures will be hailed with joy by our good women through the Southland.

A cause for universal rejoicing will be the splendid total of \$260,000 received for application on the debt of the Foreign Mission Board, all of which has already been distributed among the banks who hold our notes.

Next to the actual reduction of the debt itself, the chief significance of this payment on outstanding notes will be the reduction in interest charges for the year 1935 of nearly \$15,000.

ANOTHER BOOK BARGAIN
EUROPE AND THE GOSPEL—GILL
At HALF Price

Those who want the latest information about Southern Baptist work in the continent of Europe, cannot afford to miss a second study of Europe and the Gospel by Everett Gill, together with Dr. Maddy's interesting booklet, "Mightily Grew the Word in Europe and Palestine."

That this splendid course on European missions may be available to all of the classes, we are offering "Europe and the Gospel" at half price during the next six months. Until July first, it will be available at 25 cents per copy. We hope that thousands of classes will study Europe again this spring and summer.—Mary M. Hunter, Manager, Book Department, Foreign Mission Board.

PARAGRAPHS

Dr. Charles Maddy and his party are now in China, reviewing Southern Baptists' missions there. Shall Southern Baptists everywhere not pray for him daily? Wisdom, judgment, strength, love and understanding, such as only Divine Grace can give, are his daily necessities!

At the Atlanta Associational W. M. U. Convention last week thirty-seven pastors were present for the Foreign Mission hour. For such harmony and cooperation with the women and for such evident interest in missions, these brethren are to be commended!

On December 1, 1934, Miss Willie Kelly rounded out her forty busy, fruitful years of consecrated service in China. She is seventy-two but still vigorous and strong, and doing some most excellent work for the Master. (Miss Kelly's address is: 466 Rue La Fayette, Shanghai, China.)

"What a fitting climax to the great Christmas service in the Tung Shan church in Canton were the 35 who were buried with Christ in baptism. Most of them were young, but one or two were well advanced in years."—A. R. Gallimore, China.

"Dr. Maddy's trip to Europe, especially to Italy, was a mile-stone on the road to advancement."—A Missionary.

FROM A MISSIONARY ON FURLOUGH
"To attend a 'world missionary meeting' is a new experience for me. The Missionary Conference at beautiful Ridgecrest might be so called. Think of being in a meeting where seven hundred were present, composed of many who represent the home base, from twenty-two of the Southern States, and missionaries from ten countries! Such fellowship is wonderful. The personal touches with old and new friends will not end there, but be an inspiration during future days. One almost wishes to be many persons, as we lifted up our eyes and looked upon the fields around the world, so we might go to each one. Dr. Carver meant so much to me during Seminary days, it was great to sit at his feet again. I hugged my Bible a bit closer as I listened to him. How I enjoyed Dr. Denham's hour each day. What can I say about the music! I often hunger for it in China so it was a veritable feast to me.

"May this missionary week that God put into the hearts of some of his children to plan continue to meet, and may more and more of the leaders and members of the Southern Baptist Convention attend each year."—Bonnie Jean Ray, China.

NOTE:—Foreign Mission Week in 1935 will be August 11-18 inclusive. Dr. Maddy, Dr. Truett, Dr. Denham, Dr. Carver, and scores of missionaries are booked for the program. "Make your reservation now" says Dr. R. F. Staples, Manager, Ridgecrest, North Carolina.

TEARS OF JOY AND THANKSGIVING
It is said that Dr. M. E. Dodd, President of the Southern Baptist Convention, wept at least twice while he was in South China—not tears of sadness but of joy. One time was when he looked upon the great throng of faces in the great Tung Shan (Canton) Baptist Church; the other was

as he stood by the grave of Dr. R. H. Graves in the little foreign cemetery in Canton. Then, he thought of them both together, the great cloud of earthly witnesses, and then of the fifty-six years in service of the great pioneer. Without the patient work of Dr. Graves and others who worked with him later, this progress would not have been possible. He pronounced Dr. Graves the greatest missionary Southern Baptists have had.—A. R. Gallimore, China.

FIRST THINGS FIRST

We are in the heartiest agreement in the deep desire to wipe out our debts as speedily as possible. It is the simplest thing in the world to tell you how we have been able to join the Hundred Thousand Club. First we heard about it and decided it was the most sensible plan advanced up to that time for the steady reduction of the debt. The matter of whether we should join was brought up in our annual mission meeting and discussed briefly with the result that almost every one, if not every missionary, of this mission privately gave his or her name to the local treasurer asking that the dollar per month be discounted and returned to Richmond. We live quite simply, but comfortably. Our home is quite good enough, and we have plenty of good wholesome food. Although we "follow afar off" the styles, we manage to dress respectably and at the same time get all the wear out of a garment that there is in it before we pass it on to the poorest in our midst. We do not have an automobile, nor an electric refrigerator, nor a radio, not because we have any special aversion to such conveniences, but simply because our budget does not admit either of the initial cost or the up-keep.—Missionary in Brazil.

SACRED SOIL IN SOUTH CHINA

The celebration of the twenty-fifth anniversary of the Young Men's Christian Association in Canton, China, in December, reminded us that it has been twenty-seven years since the great Baptist center in suburban Tung Shan was established. The Morrison Memorial (Y. M. C. A.) was erected on the site of the old Baptist compound and was started in 1907, the one hundredth anniversary of the arrival of Dr. Morrison as the first Protestant missionary to China. So the old place has many sacred associations for our Baptist people. It was there that Dr. R. H. Graves began his "dining room class," which grew into our Graves Theological Seminary; it was there that the two schools for boys and girls, were started; it was there too, that Dr. Simmons and Dr. Greene did most of their work; it was also the center from which Miss Lula Whilden went out into the narrow streets and labored with the women and children.—A. R. Gallimore, China.

BRAZILIAN PRAISES

Dinah, the consecrated president of the Y. W. A. in Rio and superintendent of the Junior Department of the Sunday school, praises the Lord for the increasing interest manifested by her father in spiritual things, indicated by his regular attendance in the church services and daily Bible reading at home, and asks for prayers that he may give himself completely to the Lord.—Edith Ayers Allen, Brazil.

First Church, Birmingham, recently celebrated the seventeenth anniversary of Pastor J. R. Hobbs.

Editorials

REMOVING MOUNTAINS AND TREES

On at least three separate occasions Jesus spoke to the disciples about the miraculous exploits of faith in removing mountains and trees. Once when he had healed the demoniac boy whom they had failed to heal. Once when he had made the fruitless fig tree to wither. Once when he had prescribed some difficult duties and they had asked Him to increase their faith.

In none of these cases did he tell them to ask God to remove the mountain, or to uproot the tree. In every case he said, "If you would tell the mountain or tree to be removed, it would be done." This does not mean that such marvels are to be wrought without prayer. In one case he tells them that this kind cometh not out but by prayer. But the prayer does not seem to be simply a petition or request made to God that this particular thing be done. But the prayer seems rather to be such a habitual communion with God as to make one fit and able to do exploits in His name.

No, he does not say pray and the mountain will be moved or the tree will be plucked up. But he says if we shall speak to the tree or mountain it will do what we tell it to do. There must be a reason for His putting it in this way. Remember that He says, "If ye have faith." Faith is toward God; it is trust in Him. But trust in God is not just leaving everything for God to do. It is believing that He will and does work through us.

It is not enough for example to pray the Lord to save a lost soul. He chooses to work through us. And it is our part to speak to the lost soul; to bring him the message of salvation. It is right and necessary to talk to God; but it is also necessary to talk for God. That is the way God does His work. It is through us. We must speak to the mountain if we expect it to be moved. We must address our remarks to the sycamore tree. We are to be God's transmission line.

Faith does not consist in simply asking God for something, nor simply in complacently waiting for Him to do it. Faith consists just as truly in doing what God tells us to do; in being willing to be used of Him. The Bible makes this as plain in many places as the nose on a man's face.

Just to take one place, and that the place where the disciples asked Jesus to increase their faith. He first told them that if they "had faith as a grain of mustard seed they would say to the sycamore tree, Be thou rooted up and be thou planted in the sea." But He didn't stop at that. He told them of the servant plowing and coming it at supper time, who was told then to prepare the meal. So we are to take the servant's place and do simply what the Lord tells us to do. That too is faith. And if we want an increase of it, there is the place to get it. Go and do what He says, the faith grows and the tree is uprooted.

Oklahoma Baptist University celebrates its "Silver Anniversary" (twenty-fifth) this week. Dr. Geo. W. Truett is one of the speakers. It is the only Baptist school in the state.

We were pleased to have brother H. H. Hargrove of Dallas for a little visit in the office last week as he made a flying trip into Mississippi.

After beer was legalized for Washington City in 1933, drunkenness increased twenty per cent the first month, thirty-five per cent the fourth month, and sixty-three per cent the seventh month over the record of the year before. Sales of milk and ice cream decreased at the rate of \$333,000 per month in one large creamery. (Beatrice Creamery Company.) This is a decrease of 750,000 gallons of milk per month.—Ex.

HOW JESUS FULFILLS THE LAW

This is written in answer to a question by one of our readers. It is good for the readers to ask questions. And when it is practicable we are glad to give such answers as we are able. It is good for those who write to know what those who read are thinking about.

It was in the "Sermon on the Mount" that Jesus talked about his fulfilling the law. This was early in his ministry and naturally people were asking questions about his teaching and preaching. He was attracting attention throughout the whole country, by his teaching and his miracles. He was also provoking serious opposition. The religious leaders were particularly antagonistic to him. They didn't lose an opportunity to try to discredit him. His teaching and His practices, particularly about the Sabbath, about fasting and about ceremonial uncleanness were upsetting them and threatening their religious leadership. They were very jealous of his influence with the people.

Jesus did not hesitate to condemn them as superficial, and insincere. Some of their teaching was wrong and the effects of it hurtful among the people. Jesus did not hesitate to say, about them and their teaching, "Every plant which my heavenly Father hath not planted shall be plucked up." You have to get wrong notions out of people's heads before you can get right notions in. And we have to get wrong doing out of our lives in order that the right may be done.

This antagonism between Jesus and the religious leaders of that time would naturally awaken inquiry as to Jesus' attitude toward the law and the prophets which these leaders claimed to represent and to teach. Jesus was opposing much that the scribes and Pharisees did and taught, was he then opposing the scriptures? Was he setting aside the law of Moses and the teaching of the prophets?

Jesus emphatically disclaims any such purpose. He was not abating a single requirement of the law. He was not minimizing any precept of the prophets. Quite the contrary. He says, "Think not that I come to destroy the law or the prophets: I come not to destroy, but to fulfill. For verily I say unto you that until heaven and earth pass away, one jot or one tittle shall in no wise pass away, till all things be accomplished."

Jesus gives the most emphatic endorsement to the law of Moses and all the teaching of the prophets of the Old Testament. They were God's spokesmen, and every word in them is from God. The ten commandments and all implied in them still stand. The moral precepts and duties enjoined by the prophets are for all ages. Jesus came to fulfill them. He fulfilled the ceremonial law by his atoning death. But he is talking here primarily about the moral law as is shown by what he says in the verses which immediately follow.

These verses explain and interpret his meaning when he says he came to fulfill the law. He takes up the law about murder, and shows that murder may be in the heart, even when it has not been actually perpetrated by the hand. This too is murder in the sight of God. In this he does not destroy the law against murder, but he completes it, fulfills it, makes it evident that God meant to prohibit and condemn the latent desire to kill.

Then he takes up the law about adultery and deals with it in the same way, showing that it may be in the thought and desire, and that God condemns this as truly as he does the outward act.

And then he takes up the law against perjury and says we are not to feel it necessary to take oath. We can and ought and must tell the truth without having to swear to it. A liar is a liar whether he takes oath or not. Just tell the truth and let it end there. A man who has to be sworn to get him to tell the truth

is not honest at all. He is merely saving himself from the penitentiary.

And then he takes up the law against retaliation for wrong done us. The law of Moses limits the retaliation to absolute justice, an eye for an eye, etc. But Jesus says we must not retaliate at all. Personal vengeance or reparation for wrong doing is forbidden. That is a matter for God and the civil courts. Be done with personal revenge.

And lastly he takes up the law of Moses about loving your neighbor. Of course Moses did not tell them to hate their enemies. That was a thing which some may have inferred from it, and were governed in the matter by their inward sinful propensities. But Jesus says they were to go further than Moses went; they were to love their enemies. And so Jesus said unless their righteousness exceeded that of the Pharisees and Saducees, they were no part of the kingdom of heaven. Jesus enlarged the law. He spiritualized it. He perfected it, filled it out to the full.

Of course he did not yet teach them how they were to be enabled to do all these things which he required. That was to come later. And every man knows that in his own strength he cannot do these things. But the law of the Spirit of life frees us from the law of sin and death. For what the law of Moses could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, in order that the righteous requirements of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

THE HOLINESS OF GOD OUR DEFENSE AGAINST SIN

The scriptures will never let us forget that God is a holy God. It would well repay any of us to take the time to read what is said in the Bible about the holiness of God. And it would do us all good to hear it preached. John said that holiness sums up the whole message which Jesus brought to us concerning God: "And this is the message which we have heard from Him and announce unto you, that God is light, and in Him is no darkness at all."

The prophesy concerning the coming of Jesus was "And the Lord whom ye seek shall suddenly come into His temple . . . But who may abide the day of His coming? And who shall stand when He appeareth? for He is as a refiner's fire . . . And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi . . . that they may offer unto the Lord an offering in righteousness."

And John the Baptist said of Him, He shall baptize you with the Holy Spirit and with fire. Jesus came into the world to deal with sin, to make purification of sins, which means not only to make atonement for it with His own blood, but to deal with its presence in men. And there's plenty of scripture for that.

In the Lord Jesus the holiness of God is brought to bear upon the sins of men. God's holiness is not merely freedom from sin. It is that within Him which makes sin impossible. It is a consuming fire, Hebrews 12:29. Isaiah asks, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" And answers with, "He that walketh righteously."

Salvation is salvation from sin. "He shall save His people from their sins." Our hope is in the destruction of sin. Sin is destroyed by the holiness of God. "The wheat he will gather into His garner, but the chaff shall be burned up with unquenchable fire." There is no way of dealing with sin except through the Holiness of God. Atonement for sin is made by the blood of Jesus. There is therefore now no condemnation to them that are in Christ Jesus. But our hope of being made clean from sin, from the pollution and power of it is by the indwelling Spirit of Holiness. Here is our safety and our only defense against the practice of sin.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

AMEND OR SUSPEND

Why continue missionary and educational work in the name of religion when such work does not make people honest? What is the object? Suppose we preach a saving Gospel to an unsaved man who learns that the Gospel has not made us honest. Will he want it? If this Gospel enables us to get into his confidence and thereby obtain his money on promise to pay and we then fail to pay when we can pay, will he have respect for us and for the Gospel which we preach? Even an unsaved man believes that religion which does not produce honesty is not a saving religion. It is not a religion which should be tolerated. It is true, however, that a religion may be true and the proclaimer false; but the proclamation only produces resentment in the mind of an honest thinker.

Suppose we educate and label this education, "Christian." Suppose those who foster this education, those who teach and impart it, and those who receive it do not take part in paying those whose money, in part, made possible this education. Will the label inspire confidence? Will not the failure to pay discount rather than commend the education? Will not such conduct discount, rather than help, the religion of Christ? "If the light that is in thee be darkness, how great is that darkness."

Mississippi Baptists and Southern Baptists are violating the very principles which they are teaching. They continue to send out workers while their promise to pay has been broken. And the money being used to extend the work would make good their promise to pay.

We have standardized schools to foster Christian education. How did we do it? By leading the General Education Board of New York and other friends of our schools to believe we were going to pay for bonds which we sold. Believing we would do what we promised, these friends gave in cash \$700,000.00. Besides these donors, a great host of Baptists, Methodists, Presbyterians and others came forward and made loans to us, aggregating from first to last approximately \$835,000.00 — \$595,000.00 of which remains unpaid, with approximately \$55,000.00 past due. We are claiming three standardized schools. But these are at the expense of the donors who gave believing we would do our part, and at the expense of the creditors who made loans believing we would pay as we promised.

This leaves our schools in bad repute—appearing as standard—but at the expense of disappointed givers and creditors. And in the true sense, from the standpoint of endowment, they are not standard, since in reality they do not have the required \$500,000.00 paid endowment in actual cash of the denomination. And furthermore, the \$10,000.00 annual supplement is not being paid as promised—all of which means that we are sailing under false colors, which should never be—even with institutions which make no religious claims; to say nothing of Christian schools operated by Christian people.

Now, make some comparisons. How do you like the man who rents your house and will not pay the rent and will not move out? How do you like the man who borrows your money, but will not pay when he can? Suppose he continues to expand and to carry on his own business at your expense. Answer these questions, and then you will know how Baptist and other creditors feel toward Baptists who now can, but will not pay. You look revoltingly upon the man who robs a bank by force, or the man who sneaks into your house while you are asleep and car-

ries away your cash. The former frightened and took the money. The latter did not disturb you. In either case your money was gone. In our case, creditors were not frightened to get them to turn over their money to us. They were not asleep. We got their money while they were awake with their eyes open. We obtained it by getting into their confidence. We did not mean to deceive them. But they have been deceived. They are now frightened and they are losing sleep. Their money is gone and they want it as it was promised. We cannot say much against the man who robbed the bank, and the man who by stealth slipped your money while you slept so long as our creditors are not paid and so long as we are able.

Now, Mississippi Baptists are able to pay their debts. They need a debt conscience—an honest conscience. Those who have helped to pay have manifested such a conscience. In fact, fifty cents per member per year would pay our debts. But if our people are not going to pay their debts while continuing to operate, they should suspend operations until the debts have been paid. Those who furnished the loans are entitled to the interest on the money which we obtained. The money is bearing interest, but the bondholders are not receiving it. They are entitled to it until our promises shall have been fulfilled. We are operating on the other man's money against his wishes and at his expense. We do not need schools and other institutions unless they by practice teach honesty. There are already too many institutions which in practice teach dishonesty, and we deceive ourselves if we believe we can continue to do the Lord's work in the Lord's way at the expense of those who put up the money, believing that we would make our promises good.

This writer is not in favor of suspension, provided our debts are paid in some other way. But if the Baptists of Mississippi will not pay their debts, then it is certainly much more commendable to suspend operations and pay our debts, keep our promise and save our honor, and cease to reflect upon the cause which we claim to represent.

While the principal of the indebtedness incurred for our schools has been reduced approximately \$35,000.00 within the past two years, this has been done with \$32,500.00 of the funds of the Mississippi Baptist Convention Board, which funds were available due to the economical management of the State Board. The actual principal of the indebtedness for three or four years has not been reduced by the gifts of the Baptists of Mississippi. Practically all of the interest has been contributed, but until we begin to reduce the principal with actual contributions, we are not making any headway. We are in position at this time to make considerable headway by the close of the year provided the spirit which actuated those who have been giving for the payment of our debts can be made to move upon that great host who have thus far been indifferent towards the obligations of the State Convention.

CORRECTIONS

In last week's issue of the Baptist Record under the Convention Board Department heading, in listing the contributions from full-time churches for State Debts, Hazlehurst church was given credit for only \$127.00 when the amount should have been \$227.00. Mr. Geo. W. Covington gave \$100.00 to be used for State Debts.

In the paragraph after the churches were listed, on page sixteen, right after the sentence: \$1,207.00 came from Clinton, of which one man gave \$100.00, one member \$118.00, one member \$130.00 and two members \$190.00 each, the next sentence should have been: of the \$409.50 from Kosciusko church one man gave \$200.00 and one family \$100.00.

Kansas law recently enacted forbids the sale of any liquor having more than half of one per cent of alcohol.

LET'S GO

By A. L. Goodrich, Circulation Manager

ARE THERE OTHERS?

We have published in our honor roll, the name of every church with as many as one subscriber for every 15 members so far as we know.

If there are others, don't fail to notify us.

BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,133. Compared with our present circulation of 4,000 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Scooba, C. E. Bass; Sardis, S. B. Cooper; New Hebron, B. E. Phillips; West Laurel, Mr. Harry Smallwood.

TAKE ONE

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 3—Man, wife, 5 children, depression stricken. Still tithes, but that is little. Willing, but having hard pull. Regular church-goer and worker.

OPPORTUNITY No. 8—Middle aged, unmarried, been out of work for long time, supports sister.

OPPORTUNITY No. 10 — Indian preacher, salary hardly pays expenses. Very worthy.

OPPORTUNITY No. 11 — Aged widow, 80 years old, shut-in for over 25 years. Been a subscriber for nearly 50 years, but unable now.

A REQUEST

Are you getting the Record as you should? Is it delivered regularly? Have you subscribed but no paper comes? Any error will be promptly and gladly corrected. Any suggestion for the improvement of our service will be welcomed.

Address, Baptist Record, P. O. Box 530, Jackson, Miss.

WANTED—Every pastor in Mississippi to mail me a list of the deacons of his church or churches.—A. L. Goodrich, Circulation Manager, P. O. Box 530, Jackson, Miss.

SO CAN OTHERS

Pastor W. L. Meadows of Quitman writes:

"Our list includes all deacons, all other church officials, all W. M. U. officers and auxiliary leaders, all B. Y. P. U. leaders, and more than 90 per cent of all Sunday school officers and teachers. I mention this because each subscriber was solicited—all of this was done by the pastor.

We have more than one to every six members listed on the mailing list at present.

This was just about the 'easiest' thing to do that I have undertaken. The people made it easy for me to do it.

With personal regards and best wishes for your continued success—in your new and challenging field."

Fraternally,

W. L. Meadows.

JOSEPH—"I HAVE NOT FOUND SO GREAT FAITH . . ."

By Dr. E. K. Cox

Joseph, the son of Heli, carpenter of Nazareth, was in great distress. He was indignant, deeply hurt and sorely bewildered. He had waited for some reason until mature years before planning to enter the marriage relation. When he decided upon wedlock, his choice had fallen upon Mary, a maiden of their little village noted for her beauty and quiet modesty of manner. Joseph deeply loved this fair girl, much younger than himself, to whom he had been betrothed. He had fully believed in her purity and steadfast devotion to him; yet he was very much troubled by recent happenings. Without consulting him Mary had suddenly gone on an extended visit to her cousin Elizabeth in the hill country of Judea. She had lately returned without any explanation of her unusual visit and was evidently soon to become a mother. All the plans of the life of Joseph were rudely broken up. No one could expect that under such conditions he would keep the betrothal contract. Already the gossipers of Nazareth were busy with her name, and it was unthinkable that he should take her to wife, and be used as a shield for her shame. Joseph was a plain, simple, matter of fact sort of man and justly felt that he had been badly treated. He did not in the least relish being made the butt of the rude jests of the rabble of their little hamlet. Also, while he was poor and toiled for the daily bread, he was proud of his descent; no Jew of them all could claim a prouder lineage than this plain son of the line of David. He thought the matter over there in the darkness, he would not suffer this shame; a descendant of the great king should not be a screen for a woman who had failed to keep her betrothal vows. Much as he loved Mary he would put her away; yet he would not shame her publicly, nor call for the, now rarely inflicted, penalty of the Mosaic law which made death the sanction for such immorality. Much as Joseph was shocked, he could not at once pluck from his heart his love for this fair girl who had filled all his plans for the future. He had loved her with the deep abiding affection of a man who yields his devotion slowly but completely. Right well he knew what she must endure, a man of his years could not help knowing the world's unfeeling cruelty toward a woman who failed to keep her high estate; of the disgrace, the finger of scorn, her name a by-word among the baser sort. Joseph was a just man, and being just must deal fairly with sin; yet as he looked to the long stretch of the future and thought of the years of ostracism and neglect that would be her's, his heart swelled almost to the breaking. Also being just, he knew that Mary was not all bad, and even if things were as he believed, she was more sinned against than sinning. He did not feel that it was just that she should bear the full penalty and some one more guilty escape. So Joseph planned to put her away quietly and without publicity.

There was another thing that puzzled Joseph exceedingly, and that was that Mary showed no sense of shame. Her face was open and frank, and still bore its look of maiden innocence. Her lustrous eyes were unclouded, clear and candid as ever. Mary was the same, and yet not the same, something had changed. She seemed as one wrapped in some holy wonder, as though she had passed through some mystic experience which still lingered and the mystery of it was absorbing her entire being. If she had acted as one overcome with guilt, or crept away to hide her shame, he could have understood. But all the while her clear countenance showed the expression of one who had gazed upon some hidden wonder of holiness, and awed into a spirit of ecstatic expectancy. Soon Joseph had reached his conclusion and feeling that all was settled fell asleep. But even unconsciousness did not bring perfect peace; sometime during that night came an experience that changed

all the future for Joseph of Nazareth. He believed in the Almighty Jehovah and that He had spoken to men by the voice of angels. In a vision that night Joseph saw an angel, heard him speak, and his message brought a solution of the problem that troubled his heart. Listen to the words of the heavenly visitant: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Did ever another man have such a revelation in such an hour? It was an announcement of something which had never happened in all history. A child to be born without a human father, who should save men from their sins. Joseph, like all devout children of Abraham had hoped and prayed for the coming of the Messiah who should bring glory to Israel, and fulfill the promises to their fathers; yet in all his dreams there had been nothing like this. This was to be a child of the Spirit of the Invisible, omnipotent Jehovah, who should lift from the shoulders of men the burden under which all humanity had groaned.

Joseph awoke, the dream was over, the angel voice was hushed, and he lay there in the darkness and brooded over the heavenly vision. He pondered, prayed, and against all the experience of the past he believed. Mary was innocent, and the greatest miracle of the ages was being worked out. Joseph believed and took up the burden which his faith imposed. He had no illusions about human nature, he knew right well what lay before. He could visualize the thinly veiled sneers, the whispered slanders, the vulgar jeers which would hang about life's journey. To endure all this would not be easy to one like Joseph, proud of his royal heritage of blood and tradition. His Jewish moral sense, and his family pride revolted at the picture. Nevertheless Joseph believed the angelic word, and believing he did not hesitate. All nature—all human experience were against his faith, yet he believed and strong in faith did not falter. He believed—all the world, as he knew it, said no—all that he knew of human history cried out against the message of his dream—still Joseph believed. He could not know all that the future held, many things were dark, yet against it all this plain man put his faith in God and His message, and his faith won the victory. Joseph was not poetic, and yet these words from one of America's great poets might have been the utterance of his trusting soul: "Therefore I trust although to outward sense Both true and false seem shaken, I will hold With new light my reverence from the old, And calmly wait the births of Providence."

Against all odds, and ignoring all obstacles he had believed, and to this true-hearted man belief meant action. We are told upon one occasion that: "Mary kept all these things and pondered them in her heart." May we not also believe that Joseph meditated long and deeply over the message of the eventful dream? Joseph believed, therefore Mary became his wife, and braving the jibes of the scandal-mongers of Nazareth, he brought her to share the humble home of the village carpenter.

There is no word from Joseph recorded in the gospel narratives; he was not fluent of speech; his was the strength of the quiet hills among which he had lived till something of their granite steadfastness had become his heritage. Once he put his hand to the plow there was no turning back, and the road he had chosen he walked without murmuring or hesitancy, all the way unto the end.

It was Joseph who prepared with care for the journey to Bethlehem, and trudged on foot by the patient beast which bore Mary, almost helpless in her expectant motherhood. We have no record of his words or the thoughts that hampered in his brain; we read only of his toilsome journey and the working of the faith that faltered not. Then came the night when amid the lowing and bleating beasts the child was

born, and simple shepherds came with the story of the angels and their song, and the faithful Joseph listened and gathered strength for his struggling faith. It was Joseph who tenderly and patiently, though awkwardly, cared for the young mother and the helpless babe.

The picture which holds us is that of Joseph without complaint, taking up the duties of fatherhood to the baby which was not his son, because of his sublime faith that this baby was different from all other babies, destined to redeem men. And yet that baby looked like all other babies, cried and smiled and was just as dependent as they.

Mary was bound to this babe by the strongest tie of earth; she alone knew of the annunciation, and in her heart was the wondrous secret of His origin. Not so with Joseph, the child had no claims of nature upon him, he was only an added burden to his poverty. Yet his faith in God and his confidence in Mary held him steadfast. Joseph was the foster father of Jesus by faith; Mary was His mother, and mother love as well as faith and hope made lighter her labor of love; but Joseph, patient, plain, hard-working Joseph was made strong by faith alone. Next to Abraham standing with Isaac upon the mountain with the knife and the bundle of wood, stands Joseph, the carpenter of Nazareth. All the promises that God had made to Abraham were wrapped up in Isaac, and he believed God would fulfill His promise even though he must raise him from the dead. Joseph believed against nature, believed when others sneered, he toiled on when there seemed no sign of the fulfillment of that wonderful dream, and continued to work and believe through long and weary years. He believed when the finger of scorn was pointed at Mary, and while the child romped and played and was no different from any other little one. Joseph believed and walked that weary way to Egypt that the child might not die under the raging jealousy of Herod. He believed and worked a little harder that the boy who was not his, might have the necessities of life. May we not think that many times he looked at the growing child and mused again and again upon the words of the angelic messenger. As the boy passed out of childhood into adolescence, now Joseph must have wondered when and how His greatness would be manifested, and meditated still more about that strange prophecy that he would save men from sin. And yet so far as we know through the long years of silence Joseph never doubted; never doubted that this boy whom he had protected, sheltered and learned to love was something more than other boys, and that his care and labor of love were not in vain. Young manhood dawned and this boy who was not his son, and yet more than his son, labored in the rude shop and as Joseph began to fail took upon himself more and more the burden of the home. The incarnate God working at the bench alongside of Joseph was one of the things "The angels desired to look into."

The record does not tell whether Joseph lived to see the wonderful ministry of his foster son; but the inference is that sometime during the silent years he finished his work and went home having walked by faith unto the end. Joseph finished his course without seeing the fulfillment of the angel's words, but he kept troth and is numbered among those "That have not seen and yet have believed."

To him belongs the honor of protecting the Christ in the days of his helpless childhood, and if there is a sure reward to those who give a cup of cold water in the name of the Master, what shall be the need of the man who gave years of toil to the care of the unknown Messiah in the days of his preparation?

The Roman church has exalted Mary to a place of divine worship, and given her the title "Mother of God." Beyond doubt she was "blessed among women," and hers the most glorious motherhood that earth has known, yet sober thinking over the sacred record finds no reason for making her more than the great woman

and virgin mother of the gospel story. Give honor to Mary, queen among earthly mothers, and at the same time allow patient Joseph his niche in the gallery of faith's immortals.

No eloquent words fell from his lips, there came to him no moments of ecstatic praise, no words of prophetic vision were left by him: God spoke one time and Joseph believed, believed against all that he knew of nature, and the experience of the ages. Over against all human knowledge he put the word of God's messenger, and his faith resting on that one word held him through the long and tiresome years. Through that faith he gave with love and tenderness those years of ungrudging care. Fatherhood and its onerous duties were borne by this leal and loyal man who wrought and endured because he believed God.

Joseph did not remain on earth to see the fulfillment of his revealing dream, he worked all the time amid the shadows and went to the God whom he trusted there to wait the home-coming of the victorious Christ. With what holy awe and unmeasured delight Joseph must have watched the glory of the incarnate Son returning triumphant to His throne of glory, and his faithful spirit had its fulness of joy that not seeing and not understanding he had obeyed to his human utmost life's one heavenly vision. Such faith needs no blare of trumpets to proclaim its worth, it lives and labors and enters into its reward. So Joseph the carpenter of Nazareth, sustained by a faith that endured the shame, despised the toil, has entered into the heritage of those who are counted worthy.

—BR—
A SPIRITUAL AWAKENING
Ernest O. Sellers

During the summer of 1916, while in the army training camps of Great Britain, I had a feeling that perhaps within a decade the world might witness a spiritual revival that would arouse an enthusiasm something to be compared to the urge of patriotism and nationalism that was stirring men at that time.

Nearly a score of years have passed without any great spiritual movement. Still we have hope. E. Stanley Jones has recently said, "The world-ground is being prepared for a spiritual awakening on a very extensive scale." Eminent leaders agree that the world, after a cycle of disturbance that has shaken the foundations of every phase of life, political, social and economic, is ready for such an awakening. Thoughtful men are looking to the church to lead us back to a normal life. Mr. Al. Smith has said that the task of readjustment of mankind is not for the politician nor the governments, that it is the task of the priest, that is, men must get right with God before they will become right with each other.

The world famous Shantung (China) revival is an indication of the turning of the thoughts of men to God. This turning is also to be seen in some of the books recently published. Such titles as, "Can Christ Save Society," and "The Christian Message for the World Today," while couched in modern language and dealing with the problems of the hour, seek to turn us to Christ who alone has a way out for distressed men and nations.

Frenzied living and law defiance have distinguished so-called civilized nations for more than a decade. Befuddled men have sought to solve their problems by changes of government and by legislation only to find their laws treated as scraps of paper.

Some clergymen have forsaken the gospel to promote reform. A better moral reform will be to bring men to know Him whom to know aright will make the Sermon on the Mount regnant to society. What might be the result if every voter in America read the fifth chapter of Matthew every day for thirty days? Then indeed would mankind intelligently be able to face this world crisis, (judgment) that has come up-

on us and our boasted civilization and work itself through to peace and normalcy.

The whole future of society, while He tarries, depends upon whether Christianity sets to work, in the name of God and Christ, led by the Holy Spirit, to put into practice that sermon which is more than able to meet the godless collectivism of Communism. Class-discriminations, race-antagonism, and nationalistic-selfishness will melt away in the face of God intoxicated men. "Conscience, when it becomes thoroughly concerned about the question of sin, demands the incarnation and the cross."

It was the good news of the Crucified-Risen One that thrilled and conquered the Roman world. It is not by ethics nor religious rites but by a living faith men are transformed. A sick, staggering world is beginning, blindly but truthfully, to reach out its hands for the sure, the living word of God to meet its deeds.

Our evangelism must make Jesus inescapable. We must lead men to a costly and irrevocable commitment to Christ. Men are needing life more than light. It is a privilege, one angels covet, to bring life to the needs of men, life that is the gift of God.

Youth of today, in every land, is giving itself to a cause. They tire of aimless discussions and long for a master. They are looking for something, someone, some cause that will thrill them, that is worth living and dying for. It is ours to help them find in Christ their "despotes"—Emperor—who is our sole "liege and Lord Jesus Christ" (Jude 4). The office and work of the evangelist has not been set aside though some of the pre-war methods have undoubtedly passed. But the message of the conquering, Crucified-Risen One, remains the same. Lord revive us again whatever by the method Thou shalt choose.

—Correspondence-Extension Department,
The Baptist Bible Institute.

—BR—
"WHAT CHRISTIANITY MEANS TO ME"
Warren L. Steeves, Pastor,
Walnut Street Baptist Church,
Waterloo, Iowa.

—O—
TEXT: "The world is gone after Him."

—John 12:19.

When Christ came, He was the opposite of the reigning power. Christ was meek, Caesar was haughty. Christ wore a crown of thorns, Caesar a crown of diamonds. No wonder Paul wrote "The fashion of this age passeth away."

Whether we admit Christ to be all He claimed for himself or not, there is no table today in all the world along which men are seated making the laws for the government of the world, but those that are seated there feel the influence of an unseen guest. Somehow, whether they be Christians or otherwise, they are constantly forced to ask the question "What would be His standard in this great matter?" and on what He says and on the willingness or failure to accept His standards rests the future success or failure of the world in all national and international affairs.

Yes, we have lived to see the day when the Roman empire has passed, and new ideals of manliness is among us. Christ called us to a new standard when He told His followers to have courage in sorrow, meekness in trial, mercy in judgment, peace in strife; purity in temptation; these are our patterns which we have received from Christ to whom the whole world looks for its noblest ideals and loftiest inspirations.

The building of hospitals, asylums and schools for the delinquent are the expression of the ideals of Christ. Where Christ reigns, the aged, the poor, and weak are cared for by tender hands of love.

The effect of Christ upon the masses of the world is but the aggregate of His influence upon individual hearts and souls.

In a word, Christianity means the supremacy of love in every realm of life.

—O—
APPRAISAL OF MEN'S MEETING

The Baptist men's meeting in Jackson last Tuesday was somewhat of a disappointment from the standpoint of attendance; but not from the standpoint of the program. The speakers, mostly laymen, were well chosen and they acquitted themselves like men, bringing us most inspiring messages. Those who attended were amply repaid for the expense of time and money expended. But there were not as many men present as should have been.

For instance, near the beginning of the program the chairman asked all present from Jackson to stand, and eight persons stood. He then asked all present from Hinds County outside of Jackson to stand, and six persons responded. The rest, of course, (who were not asked to stand) were from counties beyond Hinds, and apparently some were better represented, proportionately, than Hinds.

I was sitting at the time where I could conveniently count them. So I did, with the following results: total present at 10:30 '72, of whom around 30 were preachers, 6 were state workers, 5 were women, leaving 31 laymen. Others came in before noon and a few in the afternoon, increasing the total number in attendance to about 125, with about the same proportion of preachers.

Hence, with all the splendid work of brother Crittendon in planning this meeting, and his carefully worked-out program of attractive subjects and excellent speakers, and his ardent appeals throughout the state for attendance, only about fifty to sixty laymen were induced to attend, for whom the meeting was specially planned.

We are not now complaining that our Baptist men of Mississippi did not lay down their work or quit their jobs to come to this meeting, but lamenting the fact that so few made the sacrifice to get the inspiration of a day so full of good things as were provided for them in this well-planned program of laymen for laymen. Every speaker delivered a message that was an inspiration to even a preacher. And the address of Dr. J. T. Henderson, deacon of the First Baptist Church, Knoxville, Tenn., proved one of tremendous power. The laymen present will never be the same again, and those absent will never know how much they missed.

It is true the men generally feel that they must stay by the stuff, and especially during these times in which we live. And those unemployed do not feel, with their flagging zeal, that they can go to the necessary expense of such gatherings. Like Hambone who said some time ago that he had left off going to funerals altogether for the reason that he was afraid that should he attend a funeral he might come back and find somebody else holding his job.

We are hoping that brother Crittendon, though perhaps disappointed, shall continue with unflagging zeal in arousing the men of our churches in Mississippi for the promotion of the Kingdom of God. May this be just a beginning of marvelous things to be done for and through our men.

Will not someone, more or less gifted, compose a song for our men that might prove helpful in arousing them to a sense of their great opportunity and privilege? The following may prove suggestive:

Our Brotherhood

(Tune of "America the Beautiful")

Oh, Men of God, arouse, arise,
And rally 'round our King;
He looks to us down from the skies
Our manhood to Him to bring.

Chorus:

Our Brotherhood, our Brotherhood,
God shed his grace on thee;
And crown thy work with all that's good,
For time and eternity.

* Yours for the consecration of our Baptist manhood,

J. L. Boyd,

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Please take notice! Mrs. A. F. Crittendon, Brookhaven, Miss., is now chairman of the State Scholarship Committee, Mrs. George W. Riley having resigned some weeks ago. Send your correspondence regarding same to Mrs. Crittendon.

Our Lottie Moon Christmas Offering is now \$11,000. We praise His name for this generous offering. We are now looking forward to the Annie W. Armstrong Offering for Home Missions the first week in March. Read the appeal of Dr. J. B. Lawrence for Home Missions on this page—read it again and again until our great Southland gets on your hearts, then do your best.

"WINNING THE BORDER" IS NOW AVAILABLE AT THE BAPTIST BOOK STORE FOR 25c PER COPY.

AN APPEAL FOR THE MARCH WEEK OF PRAYER AND ANNIE W. ARMSTRONG OFFERING FOR HOME MISSIONS
J. B. Lawrence, Executive Secretary,
Home Mission Board

"Then returned they unto Jerusalem from the Mount called Olivet, * * and when they were come in they went up into the upper chamber, * * and with one accord continued steadfastly in prayer with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:12-14.

The first impulse of my heart is to thank our good women and young people for the glorious offering made last March. That offering, amounting to \$94,260.74, has enabled us to keep all of our missionaries in the field and to add thirty-six new missionaries to our force. The amount raised was a glorious demonstration of the sacrificial spirit of our women and young people; a decisive victory that stopped the retreat in Home Mission fields and set us on the forward march in an enlarged mission program.

As a result of that offering new missionaries were placed in the field, new mission stations were opened, and new work projected. This advance must be maintained. We must hold permanently the gains we have made and, having consolidated our forces on new fields, move on to the conquest of new territory for Christ. Our Heavenly Father's command ringing down through the ages is, "Speak unto the Children of Israel that they go forward." What God has commanded, by His help, we can do. My appeal is that we keep step with His ever enlarging purposes and swing out in utter abandon to do His will.

In the long ago the blessed Christ, when He would arouse the interest of His disciples in the evangelization of their homeland and His, said: "Lift up your eyes and look upon the fields that are white unto harvest." It was the appeal of spiritual need at close range.

That appeal is ours today. Twenty-two million souls out of Christ here in the homeland cry out to us for the bread of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. Revolution ridden Cuba in poverty and spiritual despair holds out to us its hands in mute appeal. On every hand, wherever we turn, there is the plea of the underprivileged. The man

Young People's Column

Mission Study in Biloxi

The Sunbeams had never had a mission study class; the one held as an all-day affair in the church last June proved most interesting. It was a rainy day but 22 boys and girls and four G. A. helpers spent a very profitable time hearing the stories from "They Love Him Too," by Hazeltine, and cutting, drawing and pasting objects and pictures to illustrate each. All brought sandwiches, the fostering circle sent lemonade and a mother surprised us all with a freezer of ice cream.

The Y. W. A. of Blue Mountain College, under the direction of Miss Mary D. Yarbrough, Student Secretary of the college, on January 30th presented here, a novel informational and inspirational missionary program. The general theme was A CHINESE FEAST. The hostesses were Misses Cornelia Leavell and Theresa Anderson, Freshmen at Blue Mountain, wearing the native costume of China in which they were born.

Participating in the program were Miss Cornelia Leavell of Clarksdale, Tenn., daughter of Dr. and Mrs. George Leavell; Miss Gladys Guy of Jackson, Tenn., daughter of Rev. and Mrs. R. E. Guy; Miss Bula G. Lee of Memphis, daughter of Dr. and Mrs. Robert G. Lee; Miss Theresa Anderson of Shanghai, China, daughter of one of our fine missionaries, Dr. P. H. Anderson; Miss Louise Leavell of Oxford, daughter of the beloved late Landrum Leavell; Miss Lucy Carleton Wilds of Oxford, daughter of brother Auber J. Wilds, State Director of the Mississippi Baptist Training Union, all students of Blue Mountain College.

Many Chinese displays were laid out for the information of the visitors, among which was a doll dressed in clothes made in the Blind Girls' Home, Canton, China, a beautiful missionary enterprise conducted for more than forty years by Mrs. Janie Lowrey Graves and Miss Mary Anderson.

After the feast discussion of Chinese customs followed. Informative talks were made on educational opportunities for missionaries' children. A Chinese song was sung; and the program closed with the praying of the Lord's Prayer in Chinese by Misses Leavell and Anderson.

It is almost certain that everyone present came out of the meeting with a new interest in foreign missions and a greater yearning to have some part in spreading the light of the gospel to those in darkness.

without a chance here in the homeland gropes his way in spiritual night. Evils are increasing, spiritual dearth is spreading, the clouds of spiritual darkness are thickening. Right here in the land we love, a pagan civilization is developing.

"Lift up your eyes and look upon the fields." In Oklahoma and New Mexico more than 150,

000 Indians will never have a chance if the Home Mission Board does not send them the Gospel. The 225,000 Spanish-speaking people in New Mexico will never know about Christ as a personal Saviour unless someone goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side of the border will struggle on in their spiritual night unless we can send missionaries to preach the Gospel to them. The great Acadian section in French Louisiana with its more than 600,000 souls will be deprived of a Saviour if missionaries of the New Testament are not sent to them. Millions of people in our growing cities, in congested industrial centers, and in remote sections now unchurched will remain unchurched if we do not enlarge our Home Mission program.

I appeal to our good women and young people for these millions in our homeland now without Christ. Shall they not have a chance? Shall we not give them the Gospel! Their eternal destiny is at stake. In the Annie W. Armstrong Offering you, my dear women and young people, will help to answer these questions by furnishing through the missionaries you support the bread of life for thousands of these hungry-hearted souls.

White Cross Material Received

District I—22 boxes gauze, 619 rolls bandages, 3 dresses, 3 knickers, \$5.75 cash.

District II—43 Hampton Pade, 3 dresses, 3 towels, 3 slips, 1 knickers, 7 bars soap, 1 tube tooth paste, 3 pillow cases.

District III—2 shirts (boys' shirts), 26 pairs pajamas, 6 slips (children), 7 pairs knickers, 2 hospital shirts, 2 pairs socks, \$3.65 cash, 3 dresses.

District IV—4 slips, 23 hospital shirts, 5 knickers, 3 dresses, 2 tray covers, \$14.00 cash.

District V—2 suits underwear, 9 dresses, 2 suits underwear, 18 knickers, 5 smocks (ladies), 2 nurse's uniforms, 12 infant kimonos, 4 infant bands, 333 badages, \$4.15 cash.

District VI—20 sheets, 3 dresses, 3 slips, 9 blankets, 1 roll adhesive, \$2.25 cash.

District VII—17 blankets, 20 dresses, 16 knickers, 12 slips, \$1.00 cash.

District VIII—Material for 14 pairs pajamas (6 yards each), 5 dresses, 4 slips, 8 knickers, \$4.34 cash.

—BR—

The Arkansas legislature seems determined to legalize race track gambling. The Texas legislature is now favorably considering a bill to repeal the law passed in that state a few years ago legalizing gambling. The governor favors the repeal and so do business interests in the state.

Rev. A. L. Knight, who last session was graduated from Mississippi College, is now chaplain in the CCC located at Wilson Dam, Ala. His family is nearby at Tusculumbia. His work is with seven camps; approximately 1,500 men, making a great field for service.

PASTORAL CHANGES: P. D. Sullivan at the Baptist Bible Institute becomes pastor at Ethel, La.; Dr. W. W. Lee resigns at Harlingen, Texas, after ten years of service; Wade Freeman goes to Morris, Okla.; Wilburn Smith goes from Jackson Hill, Atlanta, to Cairo; A. L. Johnston goes from Calvary Church, Durant, Okla., to Daingerfield, Texas; C. C. Kiser goes from Pelham to Quitman, Ga., on Feb. 15.

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East Mississippi Department

By R. L. BRELAND

A Letter and Questions

A dear brother recently wrote
me an appreciated letter. Among
other things he said: "I enjoy so
much reading your articles in the
Record . . . I especially endorse the
one this week on gambling. It is
alarming how people are indulging
in it." Then he asks a question:
"Wife and I have prayer services
at our fireside each Sunday night.
We also have a radio, and often
before we are ready for our pray-
ers quite a lot of our neighbors
come to listen over the radio. Is it
right not to have our prayer serv-
ice and join in the listening over
the radio?" Letters like this en-
courage one to try harder to do
something to help. They are appre-
ciated very much. Sometimes we get
rather discouraged as it seems that
perhaps little or no good comes of
our efforts. But letters like this
give us new courage.

Then as to the question propound-
ed. In my way of thinking, it is
never right to leave off our pray-
ing. Talking with God brings us
strength and feeds our souls.
When we leave off our praying we
dispense with our finest opportuni-
ties. This should not be done. If
the visitors were called into the
place of prayer and get the bene-
fits found there it might prove a
wonderful blessing to your visitors.
So I would suggest that the visitors
be invited into the prayer service.
Then if they refuse to come, you go
in and have your prayer service
and then come back and listen to
the radio if you wish. Let us not
neglect our place and season of
prayer.

A letter comes from Rev. A. M.
Langston, Walnut Grove, Miss. He
is pastor of Standing Pine Baptist
Church, Leake County. He writes:
"Some of our ablest preachers
have been pastors of this church.
Dr. A. M. Barnett was pastor for

many years. His home was here. I
have been pastor for seven years." I
hope to be with this good church
in a meeting the second week in
August.

It has been suggested that I left
out one of the worst "seeds" of
gambling in my article recently and
that is the bridge gambling. In
these short articles all the things
cannot be mentioned that I would
like to mention. I realize that right
around the tables in some of our
"best homes" more gamblers are
being trained than anywhere else.
Playing for prizes is gambling.
There are worse forms of gambling
perhaps than playing bridge, but in
this the seed is sown that is com-
ing up and blooming out in the
lives of hundreds of boys and girls
who look on and even take part in
this evil. Where are we headed?

The second Sunday afternoon the
Division I of the Yalobusha County
Sunday School Convention met with
the Coffeeville Baptist Church.
President J. O. Elliott presided,
with Miss Ruth McCormack as
Division Leader, and Miss Lona
Hooper the Secretary. The atten-
dance was not as large as it should
have been. But this was the first
meeting held of the convention, so
it will take some time to get the
interest worked up. The officers will
make an effort to arouse interest.
The next meeting, in April, will be
held with Scuna Valley Baptist
Church.

The secular press reports that
Rev. Monte Davis, pastor at Harp-
erville and other places, has been
called to succeed Rev. G. O. Park-
er who resigned and went to Mt.
Olive. His answer is not given.

Dr. A. D. Muse, of Oklahoma,
will do the preaching in the revival
meeting in Hollandale Baptist
Church which is set to be held in
March. Rev. B. W. Walker is the
pastor.

The going of Rev. I. F. Metts
from Goodman and Ethel leaves an-
other good field pastorless. Brother
Metts is going to Northside Baptist
Church, Jackson. He is one of our
good preachers and pastors.

THE MISSISSIPPI BAPTIST HOSPITAL (An Appreciation)

A few days spent in the Hospital
at Jackson inspire these words. I
had gone over to Pickens to rest
up and visit my son and brother
and their families. Not improving
as fast as I thought I ought, I
went down at the suggestion of my
son to see my physician of other
days, Dr. H. R. Shands.

After a few moments spent with
him he suggested that I go to the
hospital for a thorough examina-
tion, reminding me that I had car-
ried from him and Dr. Hunter the
proposition which resulted in the
Baptist Convention taking over the
property and building the Hospital.
In a short while I found myself
ushered into the room, furnished
by the children of Judge and Mrs.
J. A. P. Campbell and dedicated by
them to the memory of their par-
ents. This brought back to mem-
ory many incidents in the lives of

this distinguished couple who meant
so much to me during my pastorate
of eleven years at the First
Baptist Church of Jackson.

It has been twenty-five years
since I left Jackson and needless
to say that I never expected to be
a patient in the Hospital which I
had some small part in helping to
establish. During these years I
have had some experience in hos-
pitals in other cities, both as a
patient and as pastor. Some of
these have been outstanding hos-
pitals, but I can frankly say that
not one has even rendered better
or more efficient service than the
Baptist Hospital at Jackson. I do
not exaggerate when I say that its
equipment and excellent organiza-
tion were a revelation to me. The
nurses are prompt and attentive,
the officials are sympathetic and
capable, and the staff of physicians
and surgeons are among the best
in the land. Too much cannot be
said in commendation of those re-
sponsible for its management. Es-
pecially did I appreciate the kind-
ly attention and personal interest
of the hostess, Miss Margaret
Lackey, and the business manager,
Rev. Wayne Alliston, both long-
time friends.

The physicians gave me a com-
paratively clean bill of health and
I returned to my church in Alabama
prepared to do some of the best
work of my life, and with a new
appreciation for the Baptist Hos-
pital. Mississippi Baptists are do-
ing a great work for the "healing
of humanity's hurt." Not all Bap-
tists have been so fortunate in
their endeavor in this direction.
May the institution live long to
bless and brighten suffering hu-
manity.

W. F. Yarborough,
Jasper, Alabama.

AN APPRECIATION OF W. S. SPROLES

By Selsus E. Tull, Middlesboro, Ky.

The home going of Rev. W. S.
Sproles of Gillsburg, Amite Coun-
ty, Mississippi, on Feb. 9th was
a distinct loss to the Baptists of
Mississippi. A native of Mississippi
—from Holmes County near Durant
originally — Brother Sproles spent
most of his ministry of thirty-five
years among the churches of the
state. While he served some town
churches, he spent most of his life
with village and rural churches in
the ranks of the plain people whom
he loved most.

When God called him home, he
was serving his second pastorate
with the historic old Gillsburg
church. This church owns a pas-
tor's home where brother Sproles
lived in daily touch with his ap-
preciative people.

It was in this community that
the writer grew up, and into that
dear old church, I was baptized in
my boyhood. For the past two
years, I have been invited back by

1,000 Sales People wanted to sell RU-BON.
Send one dollar for samples that sell for
\$1.70 and information worth many times
the price to any sufferer of skin trouble,
dandruff, athlete's foot, burns or piles. Only
one set samples to person.

RU-BON CHEMICAL CO.
KANSAS CITY, MO.

Chest Colds
.... Best treated
without "dosing"
VICKS
VAPORUB
STAINLESS now, if you prefer

brother Sproles and the church to
conduct their annual revival meet-
ings. Two years ago the splendid
new church building was dedicated
at the opening of the revival on the
50th anniversary of the organiza-
tion of the church. It was a bless-
ed experience to me to be back in
the old surroundings and with a
pastor whom I know and loved so
long.

Brother Sproles was an unusual-
ly able preacher. His insight into
the word was clear and always
edifying to his hearers. He was a
wise teacher of the scriptures and
his people grew strong under his
safe and inspiring ministry. Broth-
er Sproles was a community lead-
er. He fostered education, and was
a helper towards every public en-
terprise.

Sister Sproles was a loyal and
constant helper to the ministry of
her noble husband. The success of
any home is reflected in the chil-
dren. John W. Sproles, a son of
this home, is a preacher and edu-
cator, and all the girls are queenly
and talented Christians and church
leaders.

Brother Sproles was delightfully
companionable in his personal re-
lations. He never aspired to high
rank or recognition among the
mighty. He was essentially a man
of the people, and in their ranks
he delighted to serve. Noble, safe,
always constructive, this genial,
untiring and blessed life was spent
in faithful service to his Master
who saved him and called him into
His ministry. He did only good,
and he leaves behind him the mon-
ument of a spotless record in the
hearts of the sturdy, plain people
among whom he served so well. He
was buried at Liberty, the county
seat of Amite County on February
10th. He served the Liberty church
for many years as pastor. I bless
the memory of W. S. Sproles, and
thank God that he was my good
friend.

"I wonder if dyeing the hair is
really as dangerous as some of the
doctors say?" remarked Nutt.

"You bet it is," replied Henpeck.
"An uncle of mine tried it once and
within a month he was married to
a widow with four children."—Bap-
tist Courier.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed
nerves and relieves the meanest headache
in a few minutes. STANBACK is Nature's
Friend, because it leaves no unpleasant
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ence a "Balanced Prescription" can make
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Economy size twenty-five cents. Mail this
ad to STANBACK, Dept. A, Salisbury, N.
C., for a FREE full size package.—Adv.

Sunday School Lesson

Prepared by L. D. Posey

For Feb. 24, 1935

Subject: Peter Heals A Lame Man.

Golden Text: Then Peter said, Silver and gold have I none; but such as I have, gave I thee; in the name of Jesus Christ of Nazareth, rise up and walk. Acts 3:6.

Lesson Scripture: Acts 3:1-10; 4:8-12. For supplemental study, Acts, chapters 1 and 2.

Time: A few weeks or months after Pentecost, A. D. 33, common reckoning.

Place: The city of Jerusalem, at the temple building.

Introduction

It will be remembered that the events of this lesson, occurred nearly thirty years before those of last Sunday's lesson. Personally, I think such methods confusing to the minds of children and young people in their Bible study. In a series of lessons, the chronological order should be observed.

The events of today's lesson knock the props from under the theory that the first New Testament church had its beginning on the day of pentecost. This is said for the purpose of provoking thought and Bible study. A kindred statement to this one, made a few weeks ago, has already borne fruit in diligent Bible reading. May this one increase it is my prayer.

The Lesson Studied

The first thing to be observed in this lesson is, that the line of demarcation had not been clearly and forever drawn between orthodox Judaism and Christianity. Peter and John were regenerated orthodox Jews, and at the same time preachers of the gospel of the Son of God. Not only so, but they went to the temple at the regular hour of prayer, it being about three o'clock in the afternoon. They counted daylight time from six o'clock in the morning to six in the evening. The ninth hour would be three o'clock in the afternoon.

Now for some practical lessons just here:

1. These men had time to attend public worship at God's appointed place. When men get too busy to worship the Lord, be it at home or church, they are tolling their own material and religious funeral bell. God will not let a Christian prosper long materially if he fails or refuses to give to God that which is His due. Non-attendance of so many church members, from regular hours of worship and Bible study, is but the evidence of the disease that is eating at the vitals of spiritual life throughout the country.

2. Peter and John evidently were Baptist preachers. They had neither silver nor gold. One curse resting on Christianity today, is the prominence of the dollar mark. Dr. Patterson's article in a recent issue of The Baptist Record, was under-drawn rather than over-drawn. The

condition reaches much further than he went. A few "money" men or families, in nearly every church,—and usually they are the godless ones,—try to dictate the policies of the church, including the calling of pastors, and the dictations of their preaching. Will some one please tell where, under such conditions, the work of the Holy Spirit comes in?

3. The lame man in his distress, managed somehow to get to the Lord's house. He received more than he expected. He received that which took him out of the beggar class.

Dispite all that paid propagandists are saying about our recovery, this nation never faced a darker hour than now, war times not excepted. All informed persons know this to be true. There is but one remedy. If this nation, from President down, would go to the Lord's house, and confess their complete dependence upon God for material help, He would give them special spiritual joys, following which material conditions would be righted. Will it be done? Not while communistic infidels are in the saddle.

The next great point in today's lesson, is that these preachers were cast into jail and afterwards beaten, because they had done a good deed to a helpless man. They had harmed no one; they had not interfered with anybody's business; they had received no material compensation for their good deed. Sin is back of every human ill. Only Divine power can remove sin, and its evil effects, and that only through the merits of the blood of Christ. Satan is the author of sin, and the eternal enemy of God. Whatever agency of God used to accomplish His will in the removal of sin and its effects, Satan through his agents assails. Only Satan and those under his control, can rejoice at the destructive work of sin; only those under his control, will engage in any business whereby money or any other form of gain is received, as a result of the promotion of sinful things and human suffering. Two evils in America stand out above all others: The legalized liquor traffic and the "movies."

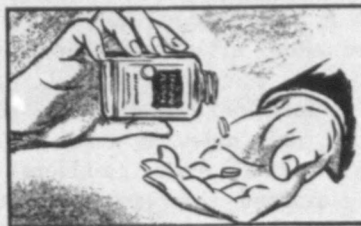
The healing of the lame man, furnished another great opportunity to preach the gospel, and afterwards face the enemies of Jesus, and denounce them for the crime of His crucifixion.

The resurrection of Jesus, His ascension into heaven in that risen body, and from that point using His servants on earth to perform miracles, such as had just been witnessed, were the issues involved. These men must be silenced, else Jesus might rule the world. Had preachers through all the ages, been as brave, and depended as completely upon the Holy Spirit for power and guidance as did Peter and John, Jesus would long since have established His kingdom on earth, and ruled it in person. But the ingenuity of Satan, through one means or another, has held them back until we face our present pitiful plight.

The resurrection of Jesus Christ

Scientists Find Fast Way to Relieve a Cold

Ache and Discomfort Eased Almost Instantly Now



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

NOTE

"DIRECTIONS PICTURES"

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

NOW
15¢



PRICES on Genuine Bayer Aspirin Radically Reduced on All Sizes

and His ascension into heaven, the final and indisputable evidence of His Deity, are still the world's greatest issues. This question lies at the bottom of all our ills. To reject Christ is to put one in rebellion against God. He is the Ruler of the universe, and must and will chastise and finally destroy all in rebellion against Him. Our chastisement is now in progress. The destruction of nations will come later. And when some man of God has the courage to cry out and spare not, some "good" brethren and sisters will accuse him of being a fanatic or a radical. Paul paid with his head, the price of his courage, while twelve years in Bedford jail, was the price John Bunyan paid. What price are you willing to pay? When these two preachers returned to their companions, they had a thanksgiving prayer meeting, at which God shook the building in His Divine attestation of their work. Have there been any earthquakes in your life when you have returned from your battles against sin? Well, that is one thing greatly needed now. Such close touch with God that He will give His manifest approval of what we do for His Cause.

A RAINBOW FOR EVERY CLOUD
By Dr. David M. Gardner, Pastor
First Baptist Church,
St. Petersburg, Florida
Baptist Sunday School Board,
Nashville, Tenn., 105p, \$1.00

This is a volume of sermons. The sermons were preached largely in the First Baptist Church at St. Petersburg, Florida, during a great period of evangelistic, constructive pastoral work. Dr. Gardner is a kingdom builder and soul winning

pastor. He knows God and men and the gospel and how to bring men to God through the gospel. There are ten vital, dynamic sermons on such subjects as "A Rainbow for Every Cloud," "Christ's Picture of Real Life," "God's Appeal to Reason," "Does it Pay to be Good?," "Suffering Saints," "The Tortoise and Hare Heresy," "Heaven," and so on.

I have not enjoyed more a volume of sermons in a long time. All my emotions were stirred to their depths. It is a spiritual interpretation of some great doctrines, with tremendous dynamic applied to practical life. You will laugh and cry, and after you have read the sermons be a better Christian, with a radiance of sunshine in your heart and a bundle of smiles on your face.

Dr. Gardner has given the royalty of this book to the Southwestern Seminary. Every one who purchases this book will get a great blessing out of it and make a personal contribution to the running expenses of the Southwestern Seminary.

It is the second volume in a new series of sermons gotten out by the Sunday School Board called the "Broadman Sermons." Get it and read it.

L. R. Scarborough.

First Aid

"That candy in the window makes my mouth water."

"Say! Here's a blotter."—Ex.

Skin Torment
Itching, roughness,
cracking, easily relieved
and improved with
soothing—
Resinol



SUPERB NEGRO LEADERSHIP (For Race Relations Day) By H. H. Smith

Booker Washington was a Moses to his race, and his leadership brought untold blessings to the Negroes of the South. He was born in slavery, but became one of Virginia's distinguished sons. Hampton Institute, under the leadership of General Armstrong, left its impress upon Washington. Few men ever owed more to their alma mater than Booker Washington owed to Hampton. He was in hearty sympathy with the idea that industrial education was the great need of his people. His educational aims for his race are the very essence of common sense. Speaking of his work at Tuskegee Institute, he said: "We wanted to teach the students how to bathe; how to care for their teeth and clothing. (Three girls, on entering the Institute were found to be the joint owners of one toothbrush.) We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such practical knowledge of some one industry, together with the spirit of industry, thrift, and economy, that they would be sure of knowing how to make a living after they had left us."

While the Tuskegee students were given practical instruction in carpentry, brick-making, farming, etc., their mental training was not neglected. Had he tried to prepare every student who came to the Institute for a "white collar" job, there would have been thousands of Negroes without employment. Washington was profoundly interested in the welfare of all the members of his race, and would have them make the very best of their talents; but he knew that the great majority of them would have to look to the trades and industry for a livelihood.

To a certain extent slavery had caused both the races to look upon manual labor as an evil to be avoided, if not a positive degradation. To the slave this was natural, for he was without that incentive to labor which a sense of ownership inspires. Booker Washington was the man for the hour. He met the situation by teaching his students the dignity of work, and setting them an example by going out with them and taking part in house building, brick making, etc. Who can measure the good effects of such a common-sense attitude to live as he taught his students in these words:

"Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem."

Booker Washington taught his students by precept and example that the selfish life is a miserable failure. The Christian teaching of

sacrificial service for others as the high aim of life was emphasized at both Hampton and Tuskegee—and bore fruit. When Indians were first admitted at Hampton, there was some objection by the students, but they were well received. "Whenever asked to do so the Negro students took the Indians as roommates, in order that they might teach them to speak English and to acquire civilized habits." "I have often wondered," says Washington, "if there was a white institution in this country whose students would have welcomed the incoming of more than a hundred companions of another race in the cordial way that these black students at Hampton welcomed the red ones."

And shall we not receive very kindly this little preachment from our brother in black? "How often I have wanted to say to white students that they lift themselves up in proportion as they help to lift others, and the more unfortunate the race, and the lower in the scale of civilization, the more does one raise one's self by giving the assistance."

One of the most admirable traits of Booker Washington was his patience and forbearance in the face of so many wrongs inflicted upon his race. However provoking the occasion, he never allowed himself to become bitter or abusive towards those who mistreated the Negro. General Armstrong, a Northern man of fine character, who founded Hampton Institute shortly after the war, seems to have inspired young Washington to cultivate a spirit of good-will towards friend and foe alike. Washington says:

"In all my acquaintance with General Armstrong I never heard him speak, in public or in private, a single bitter word against the white man in the South. From his example in this respect I learned the lesson that great men cultivate love, and that only little men cherish a spirit of hatred. I learned that the assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak." He not only learned the lesson, but also practiced it in his own life. "I resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him."

When Booker Washington passed away, his mantle fell upon a worthy successor, Dr. R. R. Moton, who had also been trained at Hampton. Dr. Moton continues at Tuskegee the good work carried on by Booker Washington.

In response to a call from President Wilson, Dr. Moton went to France during the world war to hearten the colored soldiers who were fighting in the ranks. We get some insight into the quality of leadership exhibited by Dr. Moton from an address he made there to the soldiers of his race, at the close of the war. He said, in part:

"The record you have made in this war, of faithfulness, bravery, and loyalty, has deepened my faith in you as men and soldiers, as well as in my race and country. You have been tremendously tested. You

have suffered hardships and many privations. You have been called upon to make many sacrifices. Your record has been a thrill of joy and satisfaction to the hearts of millions of black and white Americans, rich and poor, high and low. Black mothers and wives, sweethearts, fathers, and friends have rejoiced with you and with our country in your record.

"You will go back to America heroes, as you really are. You will go back as you have carried yourselves over here—in a straightforward, manly, and modest way. If I were you, I would find a job as soon as possible and get to work. To those who have not already done so, I would suggest that you get hold of a piece of land and a home as soon as possible, and marry and settle down. . . . Save your money and put it into something tangible. I hope no one will do anything in peace to spoil the magnificent record you have made in war."

President Wilson, while in France, wrote Dr. Moton, at the close of the war, as follows: "I wish to express my appreciation for the service you have rendered during the past few weeks in connection with our colored soldiers here in France. I have heard, not only of the wholesome advice you have given them regarding their conduct during the time they will remain in France but also of your advice as to how they should conduct themselves when they return to our own shores. I very much hope, as you have advised, that no one of them may do anything to spoil the splendid record that they, with the rest of our American forces, have made."

The white race has never done its full duty toward the colored race. But we trust that a brighter day is dawning. At least it is encouraging to hear Dr. Moton say regarding the outlook:

"The church in the South, of every denomination, is becoming increasingly aggressive in its demand for a genuinely Christian attitude and program in race relations. The program of these bodies is not confined to works of mercy and charity in alleviating suffering and helping the unfortunate. They feel it their duty also to challenge the Christian conscience of their whole body of adherents to practice in daily contacts the principles to which they subscribe as disciples of Jesus Christ."

Ashland, Va.

NEWPORT, TENN.

The First Baptist Church of Newport, Tenn., of which Rev. Merrill D. Moore is pastor, closed a

two-weeks' meeting on February 10. The pastor preached, and all of his messages were rich with gospel truth, spiritual power, and Christian experience. Brother Moore is known throughout the state, having been active in student work in his college days, and having worked with the Sunday School Department and done pastoral work as well; and it will be of his interest to all his friends to know the large place of leadership and service he holds in the new field to which he has recently gone.

There were twenty-six additions to the church, twenty-one of these being by profession of faith. Only one service was held daily. Conferences on personal work and enlistment were held at stated times throughout the meeting. The work is progressing in the most gratifying way, and the people are delighted with the excellent services of their new pastor.

It was my happy privilege to assist brother Moore, leading the singing, and cooperating in other details of the work.

—J. H. Street.

DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets

nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

"I Had A Nervous Breakdown"

says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Sold by druggists everywhere

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I think you will agree with me that we have a nice lot of letters this week. One comes from Mary Ruth Denson, sending as a fine Valentine, her dues for Jeannie Lipsey Club No. 11. That makes two Valentines for me, so far, and the day just begun. The other is a pretty pink rose, with a Valentine verse below it, and it is from a fine little girl, too. Another brings two dollars from the Sunbeam Band of Neshoba. Mrs. O. C. Miller writes us a pleasant note from the Orphans' Home. We are always glad to hear from her, and she seems to be glad to hear from us. The letter from Nannie Mae Roberts also brings answers to Mrs. Mayo's puzzles No. 1 and No. 2. I cannot put No. 1 in the paper, because Abbie Miriam's answers were printed last week, but you see the answers to No. 2, and Nannie Mae will be credited with both her answers, that is, they will count, both of them, for her on the Bible. Louise Baker sends answers to my questions on our regular Bible study on the Book of Genesis, and she gives them right from the Bible, in its words. I do not know whether she intended these answers to go on the contest for the Bible. She does not say so, but I will say that these questions are not to count for that, ever. Only those puzzles which are marked "Mrs. Mayo's Puzzle" belong to that contest, and we will have them marked with a number, as in last week's paper, Mrs. Mayo's Puzzle No. 3. It looks as if we are going to have a right good time with this contest, the way it is starting out, doesn't it?

Then, here comes two letters from two little sisters, Ethelgene and Elsie Emma, only Ethelgene is not nearly as little as she was when she began to write to our page, several years ago. They are excited over the snow, and no wonder. That reminds me that I haven't gotten much response about what you see from your front porch, that I asked you to write for me. When you write to answer the puzzle questions, you might write about that, too.

Love to you all, from
Mrs. Lipsey.

Bible Study No. 7: Feb. 21st, 1934
The Famine Oppresses Egypt
Gen. 47:13-27

After Joseph got his father and brothers settled in the very best part of Egypt, in Goshen, as Pharaoh had directed, the famine became very severe, so that the lands of Egypt and Canaan were much distressed on account of it. Joseph had taken in all the money that could be found in the two countries, in payment for grain, and had brought the money to Pharaoh's palace. But when the grain was all eaten up, the Egyptians came to Joseph and told him they were about to starve, and had no money to buy bread: what should they do? So Joseph said, "All right, bring me your cattle, and I'll give you grain for your cattle, if you haven't any money." So the people brought their horses and flocks and herds and asses, and with them they brought something to eat for another year. I suppose it was easier to let the cattle go, because there was no grass for them to live on. When they came again to the great governor, they had to tell him that they had now nothing left but their land and their bodies. Would he buy both their land and them-

selves for bread, and let them be slaves to the king, for of what use was land when they had no seed to plant it, and no animals to work it? They were in a bad way, weren't they? We wonder why they hadn't saved something out of the fine crops for seven years before the famine years came. So Joseph agreed to their offer, and told them that they might go on living on their lands, and he would give them seed to plant them. They were to pay to Pharaoh after the harvest, one-fifth of what they gathered, and what was left, four-fifths of the whole, they were to keep for seed and for food, and to take care of their families on. This was high rent, but it saved them from starvation, and they thought it was a great kindness on the governor's part. They thanked Joseph and said he had saved their lives. The only ones who did not sell their lands for food were the priests, for they were taken care of by the king. Jacob's family remained in Goshen and prospered and increased a great deal in number. Joseph made it a law in Egypt that one-fifth of what each man made should be paid in to the king.

Questions For You To Answer

1. Was Joseph a good business man?
2. Was he just in dealing with the people?
3. Was he honest with Pharaoh?
4. If the people had had no food, and had starved, would the land have gone to the king?
5. What law did Joseph make for the land of Egypt?

Answers to Questions For You to Answer, Feb. 7th.

1. Sixty-six, besides Joseph's family.
2. The Lord.
3. And He said, I am God, the God of thy father: fear not to go down into Egypt: for I will there make thee a great nation."
4. I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall surely put his hands upon thine eyes.
5. Then Jacob said to his household, and to all who were with him, Put away strange gods from among you, and be clean.
6. And Joseph said unto his brethren . . . I will go up and show Pharaoh, and say to him, my brethren and my father's house, which were in Canaan, are come to me.
7. And the men are shepherds.

Louise Baker,
Myrtle, Miss.

Feb. 6, 1935.

My dearest Mrs. Lipsey:

Words are simply inadequate to express the genuine joy afforded us each time we receive a check from you and your circle.

We especially thank you for the check for \$18.75 received recently. Come to see us sometime.

Sincerely yours,
Mrs. Miller.

Answers to Mrs. Mayo's Puzzle No. 3 (Feb. 7th)

1. Bears.
2. Eden.
3. Spies.
4. Shamgar.
5. Isaac.
6. Esther.

Answer: Bessie.
Nannie Mae Roberts.

Mrs. Mayo's Puzzle No. 4

1. What Judge made a great vow, and so sacrificed his daughter?
2. To what country did Jeroboam flee from the presence of Solomon?
3. At what place did Moses and Jacob meet the women whom they afterwards married?
4. Who is the third major prophet?
5. What is the name of Rebekah's brother?
6. Who was Abram's closest relative?

Neshoba, Miss.,
February 11, 1935.

Dear Mrs. Lipsey:

I am enclosing (\$2.00) two dollars, please send it to the Orphans.

Sincerely,
The Sunbeam Band.

I think we've heard from your band before, haven't we? Be sure to tell every member howdy, and thank you for such a big gift as two dollars. I will see that the orphans get it, very soon.

Bay Springs, Miss.,
Feb. 13, 1935.

Dear Mrs. Lipsey:

Am sending my dollar for Feb. Guess it can be my Valentine for the Orphans and Bro. Cormier. We are happy these pretty spring days, the birds are coming back and singing for us. We are going to have a Valentine box at school in our room tomorrow.

Love for you,
Mary Ruth Denson.

What sort of birds have you got, Mary Ruth? We are not hearing so much of ours as we will later, I hope. That is a mighty good Valentine you sent; I appreciate it, and so will our two causes, also. Thank you so much. And let us know what you got in the Valentine box at school.

Mize, Miss.,
Feb. 12, 1935.

Dear Mrs. Lipsey:

As my Daddy gets the Baptist Record, I read it every week and I noticed about your puzzles and that you were going to give a prize for the best and most complete answers to the puzzles. I would like to win the Bible, so I am going to enter the contest.

I am eleven years of age. I go to school at Mize. I am in the sixth grade. Miss Bradys Windham is my teacher.

Enclosed you will find a list of answers for the puzzles of January 31st and February 7th, and also I am enclosing 25 cents for the Orphanage.

Your friend,
Nannie Mae Roberts
Route 3, Box 115, Mize, Miss.

So glad to have you a member of our Children's Circle, Nannie Mae, and to take part in our contest for the Bible. You have now credits for two puzzles, though I did not put your answers to No. 1, because Abbie Miriam's answers were already printed. Thank you for the money.

Jackson, Miss.,
Jan. 23, 1935.

Dear Mrs. Lipsey:

I haven't written you for a long time. You asked us to tell what we could see from our front porch but you'll have to let me look from my

ARE YOU RUNDOWN, AILING?



Read this: Mrs. O. Vincent of 19 New St., Natchez, Miss., remarked: "My husband was suffering with low vitality and he was wonderfully benefited by taking Dr. Pierce's Golden Medical Discovery." New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. Ask for our free booklet which describes the Invalids Hotel and gives all particulars of our work here.

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

front window for my porch is covered with snow.

All the housetops are white, the ground is white with the sun shining on the sparkling snow. The bushes are like Christmas trees and the front porch is about two inches deep in beautiful white snow.

So everything is white around here. I am sending (10c) ten cents for myself and (10c) ten cents for my little sister.

Just an old member,
Ethelgene Parker.

P. S. My little sister is writing. This looks like old times, Ethelgene, and I'm so glad to hear from you again. What grade are you in now? Tell us about that, and how old you are, if you will, next time. That was a snow, wasn't it? Thank you both for the money you send.

Jackson, Miss.

Dear Mrs. Lipsey:

I cannot look from my porch today. It is covered with snow. Everything is so pretty.

I am seven years old, and we read the letters in the Baptist Record.

Elsie Emma Parker
I can read every word you write, Elsie Emma, and that is fine for a seven year old. Come again soon with Ethelgene.

Woman (in crowded tram, to her friend)—"I wish that good-looking man would give me his seat."

Five men stood up.

Doctor—Did you follow my advice and drink hot water one hour before breakfast?

Patient—I did my best, but I could not keep it up for more than ten minutes, doctor.

A wealthy auto tourist lost his pedigreed dog while stopping in a small town. He inserted a lost ad in the newspaper, offering a reward of \$100. The next day he went to the office to inquire, but no one was to be found except a decrepit janitor.

"Where is the newspaper force?" asked the tourist impatiently.

"They're all out," the old man replied, "tryin' to find yer dog."—Ex.

666 checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes
Liquid—Tablets
Salve—Nose Drops

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

..:

Jackson, Miss.

For Your Scrapbook

"It is fairer to train the boy to do right than to restrain him from doing wrong; It is easier to cultivate good habits than to remove bad ones; It is cheaper to prevent crimes than to cure criminals; It is business-like to form character instead of trying to reform it."—A. F. Harms.

—O—

Regarding the B. A. U.

Q. What ages are included in the Baptist Adult Union?

A. In some churches the Adult Union age begins with 26 and in others about thirty-one and from there on up. Congeniality will govern in setting the beginning age.

Q. How few members can a B. A. U. have to do effective work?

A. It would be desired to have fifteen or sixteen dependable members. This would give three full groups of five each, good size groups for adults, however there are Adult Unions with no more than seven or eight members doing excellent work, and we have a few organizations with even fewer than that. This fact should not lead a B. A. U. to be satisfied with a small enrollment in the face of a large number of possibilities. Our goal is Every Church Member in Training.

Q. What is the difference between the B. Y. P. U. and the B. A. U.?

A. Little except in age. The aim is the same, the organization is the same, the standard of excellence is virtually the same, the lesson material is different but arranged in the same manner.

Q. How often should officers be selected in the B. A. U.?

A. Every six months. This does not mean that all officers must be changed, often it is desirable to continue in office some of the officers. Each time officers are elected the union should be re-organized, changing groups and committees.

Q. How would you get a B. A. U. started in a church?

A. If the church has a Baptist Training Union the director would be expected to take the initiative, if he did not, let some member of the church who felt the need of the B. A. U. ask for the privilege of starting one. A call meeting can be announced and in the meantime personal work by this interested member can be done. See a few who can be interested and thus start the organization. With a start it will be easy to add members from time to time. Order free tracts for the officers, these can be had from the B. T. U. Department, Box 530, Jackson, Miss. Order Quarterlies (B. A. U.) from the Baptist Sunday School Board, Nashville, Tenn.

Juniors Receive Bible Readers' Awards

We are happy to give the names of two of our fine Juniors who have completed their second year in Junior Daily Bible Readings: Velma and Elma Duckworth, members of the Junior B. Y. P. U. of Goodwater church in Simpson County, received their certificate for their first year's reading more than a year ago. They have completed their second year's reading and have been awarded the seal for the second year. Soon they will have completed their third year and will receive another seal. We do hope also to have the pleasure of sending them the third seal which will give them a completed certificate which will represent a four year reading record. This faithfulness to the reading of God's word is commendable and we congratulate the Goodwater church and their Junior Union on having such splendid members.

—O—

ELEVEN IN ONE! Can you believe it? That is what we are going to have this year, an eleven in one convention. The eleven districts combining in one great state convention, meeting in Clinton, Miss., May 29-June 1st. Announcements from time to time—Listen.

—O—

Getting a Line on Things

Below we give a copy of a little card that Mr. Clifton Tate, Director of Hinds-Warren Associational Baptist Training Union, has circulated throughout the association as a means of gathering information. Mr. Tate, as will every associational director, must depend on the co-operation of his constituency in promoting the work in the association, hence he seeks this information which will be tabulated and filed and it will serve as a source upon which he will draw in planning programs and extension work. It is a splendid idea and we pass it on.

Hinds-Warren Associational Baptist Training Union

Name Date.....
 Union..... Address.....
 Do You Sing?.....Draw?.....Recite?.....
 Play a Musical Instrument?.....
 What?..... Are You a Tither?.....
 Give to the Church?.....
 Have You taken Study Course?.....
 When?..... Are You willing to teach Study Courses?.....
 If so, what books do you prefer to teach?

—O—

B. Y. P. U. Organized for Young Married People of Picayune

A Baptist Young People's Union for young married people was organized at the First Baptist Church last Sunday night with officers as follows: Randolph Watts, President; J. E. Formby, Vice-President; Jug Miller, Recording Secretary;

Mrs. Jug Miller, Corresponding Secretary; Mrs. Ansel Smith, Treasurer; Mrs. Randolph Watts, Pianist; Mr. Nelson, Chorister; Mrs. Harold Graves, Captain of Group No. 1; C. B. Mallett, Captain of Group No. 2; Mrs. J. E. Formby, Bible Readers Leader. Meeting at 6:00 P. M.

A meeting of the newly organized B. Y. P. U. will be held in the Baptist Church Sunday evening at 6 o'clock with Mrs. Harold Graves in charge of the program.

The subject for Sunday will be "A Soul-Winning Church — Jerusalem." Mrs. Graves will discuss "The First Church" and "The Members Went to Church." Others taking part on program are Mrs. Ansel Smith discussing "They Made Much of Prayer"; Mrs. Randolph Watts, "They Made Much of Giving"; Milton York, "They Made Much of Personal Witness"; Mrs. Milton York, "The Power of the Holy Spirit"; J. E. Formby, "An Example of Spirit-Guided Evangelism."

—BR—

GIVE JESUS A CHANCE Barry Hall

Our pagan economic philosophy of the past has utterly failed—it has come crashing down upon our heads with a deafening thud, and we find ourselves with so much wheat and meat that the people are hungry, with so much cotton and wool that the people are naked with so much of everything that the people are in dire need. The old individualistic (pagan) economic philosophy that each man, so long as he keeps within the law, may by his superior money-making genius, come into the possession of his part of the good things of life and the parts of millions of others also, thus leaving them disinherited and denied the enjoyment of the good things God made for all His children, has utterly failed. The pagan idea of uncontrolled competition and unrestrained accumulation of wealth has ended in tragic failure — with nearly all wealth in the hands of the few, leaving the multitudes in dire need, desperate and threatening red revolution.

All past forms of government, because they were pagan in spirit, have broken down, have proved hopelessly inadequate to meet the complex needs of this machine age, when one man can produce enough to support hundreds and all nations, creeds and customs have been jammed together by the annihilation of distance. World thinkers and doers, acuated by the silent leaven of Jesus, are trying to find some adequate form of government to meet the new conditions. Mussolini is trying Fascism in Italy, Hitler is experimenting with Nazism in Germany, Russia is trying Communism, Mexico radicalism and Roosevelt the New Deal. The combined experimentation of these men is going to find the way out, is going to give us a more Christian form of government that will bring the "forgotten man" and the disinherited of earth's millions more nearly into their inheritance

"MY BABY'S COUGH STOPPED ENTIRELY!"

thanks to "Moist-Throat" Method



Extract of a medicinal herb stimulates throat's moisture glands

YOUR THROAT and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries. Sticky mucus collects. You feel a tickling... you cough!

To quicken the throat's flow of natural moisture, use PERTUSSIN. The very first spoonful increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe for babies. Tastes good. Get a bottle now!



GLANDS HERE CLOG—
THROAT DRIES—
WHEN YOU CATCH COLD.
THEN COUGHING STARTS!

PERTUSSIN
Tastes good, acts quickly and safely

than any other government man has ever known.

This system of pagan economics has broken down the world over and is being relegated to the ash heap, and with it is going paganistic Republicanism, Democracy and Churchianity. These things are dying hard but they are as hopelessly out of date as slavery and feudalism—they are archaic. Democracy, however, has had a new birth in Roosevelt and is becoming a new creature in him. The new order of things, the more Christian spirit, is splendidly illustrated by a questionnaire which was sent, according to the press, to French

(Continued on page 16)

What Every Man Should Know!

Every man, whether married or single, should know the signs and causes of premature baldness.

Doctors agree that poor scalp circulation, dandruff, and scaly accumulations that choke the scalp pores are some of the chief reasons for early baldness.

If your hair is getting thin at the temples and crown, you are being warned—you are being told to go to your druggist for Japanese Oil, the antiseptic counter-irritant which contains medical ingredients to stimulate local scalp circulation, and to get rid of dandruff and scaly accumulations.

Start the treatment tonight. Remember a bald head is not particularly attractive.

60c. at any live druggist. Economy size, \$1. FREE: A valuable booklet, "The Truth About the Hair." Write National Remedy Co., Dept. 37-C, 56 W. 45th St., New York.

JAPANESE OIL
for HAIR AND SCALP

*Reviewed and approved by a registered physician.

MISS. COLLEGE

Three thousand attractive posters have recently been sent out from Mississippi College announcing the Summer Session of 1935 for elementary and high school teachers, as well as for those pursuing regular college work. The Summer Session this year is divided into four equal terms of three weeks each, the first beginning June 3. Probably the most outstanding feature of the Summer Session, according to Dr. D. M. Nelson, president, will be an approved curriculum laboratory, under the direction of Miss Eva Vaughan, supervising principal of one of the larger elementary schools of Pulaski, Virginia, and Chairman of the Elementary Science Committee of the Virginia Curriculum Program. Miss Vaughan is a graduate of Radford State Teachers College and has done extensive graduate study at George Peabody College for Teachers. Miss Vaughan has had considerable experience in curriculum laboratory work and comes highly recommended by the general consultants of the Mississippi Program for the Improvement of Instruction.

Another special feature of the Summer Session will be a lecture and laboratory course in art education, and a course dealing with the organization and presentation of large unit-fusion of materials appropriate to the child of today. These two courses are designed primarily for elementary teachers and will be directed by Mrs. Katherine Atkins Denton, elementary teacher in the Clinton, Mississippi, public schools and demonstration teacher at Mississippi College during previous summer terms. Mrs. Denton is a graduate of Mississippi State College for Women and has done considerable graduate study in supervision and art at George Peabody College for Teachers and in art and education at the University of Alabama.

Coach Stanley Robinson, professor of physical education and director of athletics at Mississippi College since 1928, will offer during the first term of the Summer Session a course dealing with the administrative problems involved in connection with a program of physical education and health in secondary schools. Coach Robinson is one of a few directors of athletics in Southern colleges who hold the Master of Arts degree, Coach Robinson having received this award from the University of Michigan during the past year.

Another course being featured during the first term of the Summer Session is one in band and orchestra directing. This course is to be directed by Mr. George H. Mackie, director of the Mississippi College band and orchestra. In this course will be taken up in detail the technique of the baton, harmony, instrumentation, and arranging.

In addition to the courses indicated, there will be offered during different terms of the Summer Session work in the fields of biology, chemistry, Christianity, commercial science, English, Latin, the

BAPTIST HOME NEWS

Recently several of our children have been converted, given their hearts and lives to the Master. At the morning services last Sunday six of these children made public profession of faith and joined the Davis Memorial Church of which Rev. Jack Cranford is the pastor. At the regular evening devotions, which comes at the supper hour, the book of the Gospel According to St. John has been adopted for study. The children read the chapter at night, then Superintendent O. C. Miller or another member of the staff reads the chapter at the period of devotion, and comments or explains the difficult parts or passages not understood by the children. Rev. Howse came by the Home one evening this week and conducted the devotion for the regular period.

Three girls and one boy from the Home will graduate from the Jackson Central High School this spring. These are Isorah Jackson, Dora Butler, Jewell Dean Jagers, and Robert McDaniel. They will very much appreciate being remembered by our Baptist friends.

In cooperation with the Federal agencies, three of our children have signed apprentice papers for part-time vocational work in conjunction with their high school work. Dora Butler with Kenningtons, Jewel Dean Jagers with the business office of the McKay Plumbing Company, and Loyd Cotton with the electrical equipment department of the Edwards Hotel. These children will get pay for their work in addition to learning the particular trades.

Miss Marsh, our field representative, is working in northeast Mississippi, from Macon to Corinth, securing supplies and money for the Home according to the plan adopted by the State Convention at Tupelo and further approved by the Convention at Laurel.

Superintendent O. C. Miller has investigated with reference to admitting five families of children within the last week. All of these children need a home, but only a very few of them can be admitted. There are several applications not yet investigated. We receive application for the admission of more children than any other Southern orphanage, according to reports. The Connie Maxwell of South Carolina receives application of one child a day, we do even better than that.

—Kathryn Dilworth,
Reporter.

THE EAST MISSISSIPPI BIBLE CONFERENCE

We appreciate the things Dr. Lipsey said in the Record last week about the Bible Conference held at Newton. As one who had attended the conferences for the last three years and has had a little part in planning for them, I should like to say that I was great-

social sciences, and other courses in education.

Mississippi College News Bureau.

ly pleased with this one. Dr. Conner was a teacher of mine in former years, and of course, along with all the other Southwestern men I was delighted to have him come to us. I believe he was even better than he was fifteen years ago—or may be I just enjoyed it more because I was not dreading an examination at the end of the course. And I appreciated Dr. Campbell's work; his chapel address was a real masterpiece, and his unfolding of a portion of Galatians in expository sermon outlines was very helpful.

But I am writing this to speak of the contribution made to the program by Dr. Lipsey and Bro. Kosanke. Dr. Lipsey brought an exposition of Hebrews in such a way as to delight us all—those who read the Greek text and those who do not. One of his hours each day was the last in the afternoon; and if the bell rang before he finished the passage he was considering, the brethren always insisted that he finish—and that from a real interest in what he was saying. But we knew that he could do it because we had had him with us before.

Besides planning and leading the song and worship service for the evening hours, brother Kosanke led in discussions each afternoon on church activities. These discussions were "different" in that they all came from his own experience in the machinery life in a great church. He is not what we usually understand when one speaks of an orator or a forceful speaker, but his talks were gripping and refreshing—they held our interest.

The attendance was better than formerly, although we had hoped that several of the brethren would come who did not show up. We hope that those who came enjoyed

Constipated?

The doctors say . . .

Use liquid treatment

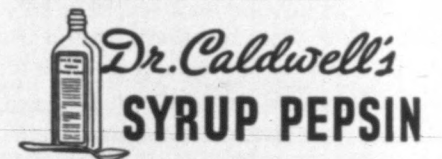
Here is the soundest advice anyone can give on the subject of laxatives. It is based on medical opinion. We want you to have the benefit of this information no matter what laxative you may buy:

The secret of real relief from constipation is reduced dosage. You can't regulate the bowels unless you can regulate the help you give them. That is why doctors use a liquid laxative; the dose can be measured to a drop.

Avoid laxatives that you can't cut down in dosage; especially those that seem to require larger doses than when you began their use.

Under the doctor's care, you usually get a liquid laxative. The right liquid laxative gives the right kind of help, and the right amount of help. Smaller and smaller doses—until you don't need any.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara—natural laxatives that form no habit.



it as much as we ourselves did, and that in all of us there will be as a result of the conference a keener appreciation of the New Testament truths and a more loyal adherence to them.

John F. Carter.

—BR—

Mrs. Smith: "Did I ever tell you about the awful fright I got on my wedding day?"

Mrs. Jones: "Do be careful, Mrs. Smith. No woman ought to speak like that about her husband."

OLD TESTAMENT STUDIES

SOME NEW

TRAINING COURSE BOOKS

For Sunday School Workers

Each, Cloth 60c, Paper 40c

FOR COMPLETE LIST

of the new books in the training course

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Write BAPTIST BOOK STORE Serving Your State

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Treats and unfolds the New Testament story from the opening of The Acts to the close of The Revelation. Supplements "From Bethlehem to Olivet," the two books offering a continuous story and interpretation of New Testament history.

PERSONAL FACTORS IN CHARACTER BUILDING
J. M. Price

Offers for practical Sunday school workers some insight into modern psychological research. The book is stimulating and helpful.

LOOKING AT LEARNING
J. L. Corzine

A discussion in simple untechnical terms setting forth for busy workers the assured findings of modern psychology and pedagogy.

OLD TESTAMENT STUDIES, REVISED
P. E. Burroughs

Offers a brief, consecutive study and interpretation of Bible history; prepared for class use but suitable as well for the general reader.

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John L. Hill

One of a series of three books offering studies in Old Testament characters. You walk in vivid companionship with Joshua, Caleb, Deborah, Gideon, Ruth, Hannah, Samuel, Saul, and David.

WHEN DO TEACHERS TEACH?
Trumbull and Campbell

An ancient classic written by a foremost Sunday school leader, carefully revised. Indispensable for all officers and teachers in the Sunday school and valuable for all Bible lovers.

THE GRACE OF GIVING
P. E. Burroughs

A new approach to an old subject, this book marshals many convincing arguments for giving as a Christian grace.

BAPTIST BOOK STORE

500 East Capitol St. Jackson, Miss.

Baptist Student Union

Woman's College Officer's Training Camp

As a fitting prelude to our Baptist Training Union Officer's Training Camp the mid-term installation service was conducted as a review of "regimental officers." As a stirring military march was played the retiring officers accompanied by the incoming officers marched past the "Commander in Chief," the B. T. U. Director, and formed columns in front of this "Commander" who commended the retiring officers for their service and then gave them their certificates of "honorable discharge." Each retiring officer, in turn, admonished the officer taking her place to "walk worthily" in the service to which she had been called. In reply each new officer pledged herself to show herself to be a good "soldier of the Cross." After the retiring officers were dismissed the new officers stood at attention while their commander read Ephesians 6:10-18, at the conclusion of which, they were told to report for duty in Officer's Training Camp the following Monday and Tuesday nights at 6:45. The singing of "Faith is the Victory" and a prayer closed the program.

On the following morning (Monday) as the students were hurrying to eight o'clock classes they beheld in every corridor and on every stairway posters with long rows of tiny soldiers marching to Officer's Training Camp with inscriptions as follows:

"Attention! Officer's Training Camp. February 11 and 12."

"Company Halt! Special Training For You!"

"Forward March to Officer's Training Camp!"

"B. T. U. Officer! Report to Training Camp February 11 and 12."

The "Orders of the Day" posted on the bulletin board and "guarded" by a soldier on each side bearing a Christian flag gave the information that at 6:45 p. m. on February 11 "Call to Colors" would be sounded and "Division Drills" would be as follows:

Company A—Dr. M. P. L. Love, head of Chemistry Department, Woman's College, Commanding Officer. Vice-Presidents and Membership Committees.

Company B—Agnes Louise Cutler, teacher of Latin, Woman's College, Commanding Officer. Secretaries.

Company C—Houston Smith, pastor of Baptist Church, Collins, Mississippi, Commanding Officer. Treasurers and Missionary Committees.

Company D—Mrs. Houston Smith, Young People's Leader, Baptist Church, Collins, Mississippi, Commanding Officer. Bible Reader's Leaders and Instruction Committees.

Company E—Hazel Rhodes, Baptist Student Worker, State Teacher's College, Hattiesburg, Mississippi, Commanding Officer. Corre-

sponding Secretaries and Social Committees.

Company F—Alene Harris, Student Secretary, Woman's College, Commanding Officer. Choristers and Pianists.

Taps—Sergeant Evelyn McLeod.

The "Orders of the Day" for February 12 gave the information that "mess call" would be at 6 p. m. This was a banquet for all teachers and B. T. U. members who had been attending the Camp. The banquet table was made to resemble a veritable army camp by means of small army tents and standards of American flags placed at intervals down the center of the table. "Files" of soldiers, headed by a sergeant bearing a tiny silk American flag, marched in "companies" of twenty down the table and each place at the table was marked by a soldier who bore the name of the individual guest.

At the conclusion of "mess" the bugler, Evelyn McLeod, made known the fact that it was time for Division Drills again and that following these drills the troops would assemble and "pass in review" before "demobilization."

As a special feature of the "review" each "company" sang a song or put on a skit showing one important thing that had been learned during the "Camp." It was also found that the A. L. O'Brian Union had been 100 per cent in attendance at Officer's Training Camp.

"Memoirs" of the Camp presented to each teacher proved to be handbound books of poems on the cover to which was a tiny hand-painted soldier. The fly-leaf bore this inscription: "In recognition of your service and with a hope that these poems will aid you as you march forward under the 'Banner of the Cross.'"

After a concluding charge to march forward in His name to greater victories and after a dismissal prayer for guidance the troops "demobilized" to the sound of "Taps."

Jayne Styles,
B. S. U. Reporter.

TIDINGS FROM THE MOUNTAIN

The work of Lowrey Memorial Baptist Church is being blest greatly of our Lord. The attendance on the services is large, the spirit of worship is excellent, the leadership of the Holy Spirit is being sought and followed, and Christian joy and usefulness is the experience of a large number of our members. The church as a whole seems to be in a very healthy condition. God is increasing the membership almost every Sunday.

There are nine ordained preachers who hold membership in the Baptist Church here. Six of us are in pastorates, brother Gullett is recuperating from his very serious accident of several months ago, Dr. Hatcher is teaching Bible effective-

ly in Blue Mountain College, and brother R. A. Cooper is blessing the rest of us with his wisdom and consecration gained from following the leadership of the Spirit through so many fruitful years in our Master's work.

It is a joy to all of us to note the steady improvement in the condition of brother S. V. Gullett. We join him in looking forward eagerly to the time when he shall be able to again take a place of leadership in God's service, which we feel will be a few months hence.

Several of the members of our church a few days ago presented their pastor and his family a magnificent Grunow radio. It is a great joy to our hearts and is proving a blessing to all three of us. Surely there are no people anywhere more thoughtful and more unselfish than these right here in Blue Mountain.

The Baptists of Mississippi have every right to be extremely proud of Blue Mountain College. The faculty stands high academically and spiritually and the student body takes seriously their college work and their Christian service. A Christian college, in every sense of the word, lives and grows here.

J. S. Riser, Jr.

A BIT OF SELFISHNESS PUNISHED

We went to hear a lecture. As the audience was assembling we observed a bit of human nature that greatly interested us. The people came in such numbers that every inch of available space was needed. Across from where we sat four people spread themselves out in a seat intended for five, and quite large enough for five. They were determined to keep the whole of it for themselves. Several timid little women hesitated at the pew, and looked in longingly, but the occupants were obdurate. Once or twice we started to say to them, "That little woman won't take up much room, let her in," but we did not want to create a scene. By and by a huge man, a three hundred pounder, came rolling up the aisle, and seeing that there were only four in that pew, demanded admission, to our great amusement and delight. The occupants of that pew were in a cinder press the rest of the evening. They could not turn to left or right. They were wedged in. We enjoyed their discomfiture more than the lecture. Perhaps that proves that we have a mean spirit, but is it mean to take pleasure in seeing meanness punished?

—Watchman-Examiner.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling Out—Imparts Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Drug Stores.
Hiscox Chem. Works, Paterson, N. Y.

HOSIERY
5 Pairs Ladies' Chardonize Hosiery \$1.
Guaranteed. NEW Nineteen Thirty-five
Bargain Circulars ready. Write for them.
L. S. SALES COMPANY
ASHEBORO, N. C.

DON'T NEGLECT MINOR THROAT IRRITATION

IT may become serious. Rub on soothing, warming Musterole. Relief generally follows quickly.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



BOOK BRIEFS

250 BIBLE BIOGRAPHIES — Frank S. Mead, \$2.04.

In these brief biographies ranging from Adam to Onesimus are brought out such sidelights on history as the name of the bride who was married to the wrong man, the name of the "daughter of Pharoah" who adopted Moses, the name of the two elders who would not go to meeting the time of Moses. Also delightful minor characters of whom we seldom hear are interestingly given.

LIGHT SPOTS — L. O. Dawson, \$1.02.

In these paragraphs is given a bundle of homely philosophy for that much-talked-about fellow, "the man in the street." Doctor Dawson has chatted in a friendly way with his fellowman on a multitude of matters of mutual interest, taking advantage of every opportunity to say the helpful thing and to send his readers to their tasks with stronger hearts and higher hopes.

LIFE WITH A CAPITOL L—A. Lindsay Glegg, 41c.

The author has not wasted a lot of words and readers' time by elaboration to give us his message in this fine English publication. Each chapter is headed by an appropriate scripture text and contains great inspirational appeal for young people and those who work among them.

Order from the Baptist Book Store, Jackson, Miss.

CAPUDINE
for
HEADACHE
due to functional disturbances.
CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

GIVE JESUS A CHANCE

(Continued from page 13)

and Russian children, asking them what they wanted. The French children wanted toys, guns and automobiles — things for themselves with no thought of others, thanks to their paganistic economic training, while the Russian children were thinking of others — one Russian lad in answer to these these questions replied something like this, What do I live for? I live to make a better world to see the people living in better homes, to see the disinherited millions of earth come into their own, until all men shall enjoy all the good things earth has for all her children. The French children with both God and Churchanity had the pagan spirit, while the Russian children without both God and Churchanity had the spirit of Jesus. God had to destroy paganistic Churchanity in Russia to make room for the spirit of Jesus. Churchanity has become standardized in large measure in the moulds of our paganistic economic philosophy in both Europe and America. These moulds must be broken and new ones — Christian moulds — fashioned or the wheels of progress, put in motion by the silent leaven of Jesus, will roll over and destroy paganistic Churchanity giving us a more Christian church to meet the needs of the ever advancing Christian spirit. This advancing spirit has already broken up our pagan economy and governments, and the churches are beginning to follow their leader, as is evidenced by the great movements within both the Catholic and Protestant churches for the establishment of social justice in the earth. When both men and secular and religious institutions come to breathe the spirit of Jesus, goodwill and permanent prosperity will abide among men.

There is now no international goodwill and prosperity because the nations are pagan. They WILL not play the game fairly with each other, each one due to paganistic nationalism is ready to take advantage of and despoil the others. Like beasts of the jungle, one nation does not know when another nation will take advantage of and despoil her people, she only knows that she will certainly do so whenever it is to her advantage to do it for nations are still pagan; therefore, each nation must arm itself to protect themselves from the rest of the ravenous wolves of our paganistic economic jungle. Goodwill, fair dealings and the willingness to share — manifestations of the spirit of Jesus—are the only adequate and permanent peace and prosperity program; all else is temporary makeshift. The nations will not follow the spirit of Jesus and international hatreds and the sacrifice of millions of earth's choicest young men upon the altars of Mars and dire want in the eface of a superabundance is the price we continue to pay for our paganism. Why not give Jesus a chance!

The nations are pagan because

their homes are pagan. No nation can be more just, more social, more willing to play the game fairly than its homes. Unless fair play, the sharing spirit and justice is the very essence of the home life, unless the character of the children who constitute the state is formed in such moulds in the homes there cannot be justice and fair play, brotherliness and permanent prosperity among the nations.

The homes are pagan because the parents are pagan. Generations of unfair play, of the anti-social spirit, of connivance and squabble to make a living causes them to pass on to their children these traits—into their very blood. Too many homes, due to our pagan economic system, are pagan in spirit, and the environment of home and society pass it on to the child. Too many homes are "collar and tie" mindeed and DISHONOR honest toil and GLORIFY the "collar and tie" — honest toil of course is alright for the unfit, but if one wants to be somebody he must study to equip himself for a "collar and tie" job and learn to get his money EASY. Too many homes glorify riches and fame and a good time instead of nobility and service and the child is paganized and half damned when he is ready to take up his life's work. The kind of nations which make for international goodwill and prosperity cannot be made out of material like this. As long as our homes and parents are pagan both nations and men will continue to take advantage of, despoil and butcher each other and continue to drive permanent prosperity and tranquillity from the earth.

Parents are pagan because their beliefs are pagan. The heathen woman threw her child to the crocodiles believing she should do so. Men practice uncontrolled competition and unrestrained accumulation of wealth and nations take advantage of and despoil each other because of their pagan beliefs. And this leads to the most awful tragedies — a few individuals come into the possession of nearly all the wealth leaving the disinherited millions in stark want and economic servitude in the very face of a superabundance of everything, and nations butcher and despoil one another. This is paganism, the law of the jungle, pure and simple and is now in part being upset before our very eyes, and driven from the field of action by the silent but persistent advancement of the spirit of Jesus. Parents dominated by such pagan thoughts, instead of the spirit of Jesus, cannot be right parents, cannot build right homes, cannot rear right children and are a liability to world peace and permanent prosperity.

Parents' beliefs are pagan because their thoughts are pagan. Most people have a very hazy idea of what the right spirit is. Most of them are far more pagan than Christian and do not know it. They do not know that the current theory of economics, that teaches each individual to strive by uncontrolled competition and unrestrain-

ed accumulation of wealth to acquire millions of times more than his share leaving millions of his brethren to suffer need instead of enjoying the common blessings of life intended by the Creator for the enjoyment of all — they do not know that this is pure paganism and is in the highest degree anti-Christian, so they go right ahead accumulating and monopolizing and driving the masses to disparation and the spirit of revolution. Such beliefs lead to contention, misunderstandings and war — there can be no permanent prosperity and goodwill under such pagan beliefs.

Their thoughts are pagan because their knowledge is pagan. Great knowledge in the hands of wicked men is a source of great evils — the more the bad man knows the more dangerous he is. Even good men through wrong knowledge become both dangerous and destructive. The American people are not warlike but when the European committee brought word to America, that there was no longer need to hide the danger, that unless the Americans joined them in holding back the German army they were hopelessly lost, and we Americans would never be able to collect the \$6,000,000,000 they had borrowed from us, the powers behind the throne sent out diabolical and highly slanderous propaganda inflaming the minds of the peaceful American people and sending them out to fight, as they thought, a just war to save free government and to preserve Democracy for the world. If the American people had known these facts they would not have entered the world war and peace-loving people would not have been turned into a howling and butchering mob. We acted upon misinformation, upon wrong knowledge. No people with wrong knowledge can have right thoughts, can build right lives, can establish right government and permanent prosperity and goodwill in all the earth.

Right knowledge is not enough it must be backed up by the right spirit. The spirit of a man determines whether he will use or misuse his knowledge. A good man will use his knowledge to bless, a bad man to despoil his fellows. Jesus the wisest of all master-builders knew this and therefore founded his kingdom upon RIGHT knowledge and the RIGHT spirit by his perfect teachings and the New Birth. Christian knowledge and the Christian spirit are the only possible and permanent program for continued prosperity and goodwill.

Now hear the conclusion of the whole matter. If one's knowledge and spirit are Christian his thoughts will be Christian; if his spirit and thoughts are Christian his life will be Christian; if his life is Christian his home will be Christian; if his home is Christian his children will be Christian; if his children are Christians the state will be Christian and if the states are Christian there will be permanent prosperity and goodwill among the nations and nations will learn war no more. So long as men

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trust in Egypt — the pagan spirit — just so long will hatred, despoliation and dire want fill their lives with pain and anguish. Why not give Jesus a chance!

—BR—

S. S. ATTENDANCE FEB. 17, 1935

Jackson, First Church	864
Jackson, Calvary Church	864
Jackson, Grif. Mem. Church	666
Jackson, Davis Mem. Church	423
Jackson, Parkway Church	250
Jackson, Northside Church	61
Meridian, First Church	702
Columbus, First Church	632
Hattiesburg, First Church	515
Hattiesburg, First Church	
(Feb. 10)	634
Laurel, First Church	487
Laurel, West Laurel Church	383
Laurel, 2nd Ave. Church	223
Laurel, Wausau Church	40
Mt. Ora Baptist Church	
(Jones Co.)	70
Myrick Baptist Church	
(Jones Co.)	50
Pine Grove Baptist Church	
(Jones Co.)	52
Pine Grove Baptist Church	
(Feb. 10)	66
Soso Baptist Church	
(Feb. 10)	122
Magee Baptist Church	206
Quitman, First Church	226
Quitman, First Church	
(Feb. 10)	214
Clarksdale Baptist Church	372
Springfield Baptist Church	162

—O—

B. T. U. ATTENDANCE FEB. 17

Jackson, First Church	150
Jackson, Calvary Church	135
Jackson, Grif. Mem. Church	247
Jackson, Davis Mem. Church	215
Jackson, Parkway Church	93
Jackson, Northside Church	15
Columbus, First Church	204
Laurel, West Laurel Church	99
Quitman, First Church	69
Quitman, First Church	
(Feb. 10)	103
Clarksdale Baptist Church	125
Springfield Baptist Church	67
West Point, First Church	109
Skene Baptist Church	50

—BR—

"How did you make your neighbor keep his hens in his own yard?"

"One night I hid a half dozen eggs under a bush in my garden, and next day I let him see me gather them. I wasn't bothered after that."—Ex.

—BR—

Grocer: What do you want, sonny?

Boy: I'm tryin' to 'member what ma wanted me to get in this jug.

Grocer: What jug?

Boy: Oh, I forget the jug.—Army and Navy Journal.

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